











LESSONS

FOR.

Y O U T H,

SELECTED

FOR THE USE OF

SCHOOLS.

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THE SECOND PHILADELPHIA EDITION.

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TO THE  
INSTRUCTORS OF CHILDREN,  
AND PARTICULARLY  
THE COMMITTEE  
FOR THE

MANAGEMENT OF WEST-TOWN SCHOOL.

THIS Selection was made some few years since in London, with a view to the Improvement of Youth.—As the Compiler frequently heard a complaint, “that notwithstanding many books were published for the instruction of Children, most, or all of them, contained pieces which were of a contrary nature to the Christian life, and militating against a guarded education.”

It has since undergone some alterations by a few Friends of Philadelphia, who have had considerable experience in the tuition of Children, and some small additions being made to the present edition, is now submitted to your consideration.

*Philadelphia,*  
*6th Mo. 10th, 1801.*

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# LESSONS

F O R

Y O U T H.

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## LESSON I.

OF GOD AND HIS ATTRIBUTES.

**T**HERE is but one God. He made the heaven and heaven of heavens, with all their host ; the earth, and all things that are therein ; the seas, and all that is therein. He said, let them be, and it was so. He hath stretched forth the heavens, and laid the foundation of the earth.

He hath shut up the sea as with doors, and said, hitherto shalt thou come and no further, and here shalt thy proud waves be stayed. The Lord is an invincible Spirit, in whom we live, and move, and have our being. He is the fountain of life.

He preserveth man and beast. He giveth food to all flesh. In his hand is the soul of every living thing, and the breath of all mankind.

The Lord maketh poor and maketh rich.—  
He bringeth low and lifteth up. He killeth  
and maketh alive. He woundeth and heal-  
eth ; and not a sparrow falleth to the ground  
without him. He appointeth the moon for  
seasons, and the sun knoweth his going down.

He thundereth with his voice, and directeth  
it under the whole heaven, and his lightning  
into the ends of the earth. Fire and hail,  
snow and vapour, wind and storm, fulfil his  
word. The Lord is King for ever and ever,  
and his dominion is an everlasting dominion.

## LESSON II.

### OF AFFECTION AND DUTY TO PARENTS.

**F**ROM the creatures of God let man learn  
wisdom, and apply to himself the instruc-  
tion they give. Go to the desert, my son,  
observe the young storck of the wilderness, let  
him speak to thy heart ; he beareth on his  
wings his aged sire, he lodgeth him in safety,  
and supplieth him with food.

The piety of a child is sweeter than the in-  
cense of Persia ; yea, more delicious than o-  
dours wafted from a field of Arabian spices,  
by the gentlest gales. Be grateful then to

thy father, for he gave thee life; and to thy mother, for she sustained thee.

Hear the words of his mouth, for they are spoken for thy good; give ear to his admonition, for it proceedeth from love. He hath watched for thy welfare, he hath toiled for thy ease: do honour therefore to his age, and let not his grey hairs be treated with disrespect.

Also, forget not thy helpless infancy, nor the forwardness of thy youth, and indulge the infirmities of thy aged parents; assist and support them in the decline of life. So shall their hoary heads go down to the grave in peace; and thine own children, in reverence of thy example, shall repay thy piety with filial love.

### LESSON III.

#### OF CAIN AND ABEL.

**C**AIN and Abel, the two first sons of Adam and Eve, pursued very different employments. Abel was a keeper of sheep; but Cain was a tiller of the ground. Their tempers were as different as their occupations.—Abel was a lover of righteousness. Cain was obstinate and wicked; neither fearing God nor loving man.

It was usual, even in the infancy of the

world, to present oblations to God, the giver of every good gift. When, therefore, the two brothers brought their offerings, the sacrifice of Abel, on account of his piety and goodness, was more acceptable to God than the offering of Cain.

Instead of reforming his behaviour and temper, he grew worse and worse. He hated his brother more and more. At length his malice and anger became so violent, that he "rose up against Abel and slew him."

The Lord also condescended to reason with Cain, and to assure him, that if he would be good and righteous, he and his offerings should likewise be accepted.

He flattered himself that there was no witness of his guilt, and that no one would know it. But there is no safety, except in innocence and virtue. Wherever we are, and whatever we do, we are under the immediate eye of God.

The Almighty Judge was a spectator of the crime, and afterwards expostulated with him: "Where is Abel, thy brother? What hast thou done? The voice of thy brother's blood crieth from the ground." He then pronounced judgment upon the murderer.

In consequence of which, Cain removed with his wife and children from his habitation; and, having wandered from place to place, "as a fugitive and vagabond," at length settled in the land of Nod. He however still



carried the mark of his guilt along with him. He was vexed with the horror of conscience within and calamities without.

He walked upon earth a woeful spectacle, labouring under the distemper of a wounded spirit, which no medicine can cure.

Let us guard carefully against the first appearance of hatred and malice, lest they should increase upon us by degrees, and hurry us into the most shocking excesses. "An angry man stirreth up strife, and a furious man aboundeth in transgressions."

## LESSON IV.

### RELATIVE DUTIES.

**T**HE happiness of parents is so connected with the goodness of children, that, if they are undutiful, negligent, and wicked, it will make their parents miserable. And can ye, my young friends, bear the thought of making those unhappy, whose sole aim in life is to promote your felicity?

Can ye receive with fullness that advice, which is designed entirely for your good? Do not they provide for all your wants? And are ye not indebted to their kindness, for your food, your clothing, and every convenience which ye enjoy?

Obedience to your parents is one of the first duties ye can perform in life, and is the only

return ye can make for those continual favours, which ye daily receive.

As human nature is subject to many wants, the Almighty has ordained that we should live together, and that numbers, by helping each other, should procure those conveniencies which no man alone could obtain.

Every person, therefore, has some duties to perform, which are known by the name of social duties; because, if it were possible for us to live quite alone, those duties could not be exerted.

For, had we no parents, we could not obey them; had we no brothers or sisters, we could not love them; had we no friends or instructors, we could not be thankful and attentive to them; and, if we knew no persons, who were poor and wretched, we could not be kind and charitable.

## LESSON V.

### THE SPRING.

**C**OME, let us go forth into the fields, let us see how the flowers spring, let us listen to the warbling of the birds, and seat ourselves upon the bank, viewing the verdure of the new grass.

When winter is over and gone, the buds come out upon the trees, the crimson blossoms of the peach and the nectarine are seen, and the green leaves sprout.

The hedges are bordered with tufts of prim-roses, and yellow cowslips that hang down their heads; and the blue violet lies hid beneath the shade.

The young goslings run upon the green, when they are just hatched; their bodies are covered with yellow down; the old ones hiss with anger, if any one comes near.

The hen sits upon her nest of straw she watches patiently the full time, then she carefully breaks the shell, and the little chickens come out.

The young lambs may be seen in the field, they totter by the side of their dams, their weak limbs can hardly support their weight; but in a little time they skip about. But, if they fall, it is upon a carpet of soft grass, on which they may feed in safety.

The butterflies flutter from bush to bush, and open their wings to the warm sun.

The young animals of every kind are sporting about, they seem happy in their situation, they are glad to be alive. If they could speak, they would praise him who made them. The birds can warble, and the young lambs can bleat; but we can open our lips and ought to speak thankfully of all our Creator's goodness.

The trees that blossom, and little lambs that skip about, if they could, they would say how good he is; but they are dumb, let us therefore say it for them.

## LESSON VI.

## PROVIDENCE OVER ALL.

**B**EHOLD the shepherd of the flock, he taketh care for his sheep, he leadeth them among clear brooks, he guideth them to fresh pasture ; if the young lambs are weary, he carrieth them in his arms ; if they wander, he bringeth them back.

But who is the shepherd's shepherd ? who taketh care for him ? who guideth him in the path he should go ? and if he wander, who shall bring him back ?

God is the shepherd's shepherd. He is the shepherd over all ; he taketh care for all ; the whole earth is as his fold ; we are all his flock ; and every herb, and every green field, is the pasture which he hath prepared for us.

The mother loveth her little child ; she bringeth it up on her knees ; she nourisheth its body with food ; she feedeth its mind with knowledge : if it is sick, she nurseth it with tender love ; she watcheth over it when asleep ; she teacheth it how to be good ; she rejoiceth daily in its growth.

But who is the parent of the mother ? who nourisheth her with good things, and watcheth over her with tender love, and remembereth her every evening and morning ? whose arms



are about to guard her from harm? and if she is sick, who shall heal her?

God is the parent of the mother; he is the parent of all, for he created all. All the men, and all the women, who live in the wide world, are his children; he loveth all, he is good to all.

God is our shepherd, therefore we will follow him: He is our father, therefore we should love and obey him: He is our king, therefore we should honour him, by being faithful to his laws.

## LESSON VII.

### ON CRUELTY TO INSECTS.

**J**ACOBUS indulged himself in the cruel entertainment of torturing and killing flies. He tore off their wings and legs, and then watched with pleasure their impotent efforts to escape from him. Sometimes he collected a number of them together, and crushed them at once to death. His brother remonstrated with him in vain on his barbarous conduct.

He could not persuade him to believe that flies are capable of feeling, and have a right, no less than ourselves, to life, liberty, and enjoyment.

The signs of agony which, when tormented, they express by the quick and various

contortions of their bodies, he neither understood nor would attend to.

Alexis had a microscope, and he desired Jacobus one day to examine a most beautiful and surprizing animal. Mark, said he, how it is studded from head to tail with black and silver, and its body all over beset with the most curious bristles !

The head contains a pair of lively eyes, encircled with silver hairs ; and the trunk consists of two parts which fold over each other. The whole body is ornamented with plumes and decorations of beautiful appearance.

Jacobus was pleased and astonished with what he saw, and impatient to know the name and properties of this wonderful animal. It was withdrawn from the magnifier, and when offered to his naked eye, it proved to be a poor fly, which had been the victim of his wanton cruelty.

## LESSON VIII.

### REMARKABLE ACCOUNT OF A LION AND A DOG.

**I**T was customary for those, who were unable to pay sixpence for the sight of the wild beasts in the Tower, to bring a dog or a cat for the bea<sup>n</sup>s, in lieu of money to the keeper.

Amongst others, a man had brought a pretty black spaniel, which was thrown into the cage

of the great lion. Immediately the little animal trembled and shivered, crouched and threw itself on its back, put forth its tongue, and held up its paws, as if praying for mercy.

In the mean time, the lion, instead of devouring it, turned it over with one paw, and then turned it with the other. He smelled to it, and seemed desirous of courting a farther acquaintance.

The keeper, on seeing this, brought a large mess of his own family dinner. But the lion kept aloof, and refused to eat, keeping his eye on the dog, and inviting him as it were to be his taster.

At length, the little animal's fears being somewhat abated, and his appetite, quickened by the smell of the victuals, he approached slowly, and with trembling, ventured to eat.

The lion then advanced gently, and began to partake, and they finished their meal very quietly together.

From this day a strict friendship commenced between them, consisting of great affection and tenderness on the part of the lion, and of the utmost confidence and boldness on the part of the dog; insomuch that he would lay himself down to sleep, within the fangs and under the jaws of his terrible patron.

In about twelve months the little spaniel sickened and died; for a time the lion did not appear to conceive otherwise than that his fa-

avourite was asleep. He would continue to smell at him, and then would stir him with his nose, and turn him over with his paws.

But, finding that all his efforts to awake him were vain, he would traverse his cage from end to end with a swift and uneasy pace. He would then stop, and look down upon him with a fixed and drooping regard ; and again lift his head, and roar for several minutes, as the sound of distant thunder.

They attempted, but in vain, to convey the carcase from him. He watched it continually, and would suffer nothing to touch it. The keeper then endeavoured to tempt him with a variety of food, but he turned from all that was offered, with loathing.

They then put several living dogs into his cage, which he tore in pieces, but left their members on the floor. His passions being thus inflamed, he would grapple at the bars of his cage, as if enraged at his restraint from tearing those around him to pieces.

Again, as quite spent, he would stretch himself by the remains of his beloved associate, lay his paws upon him, and take him into his bosom ; and then utter his grief in deep and melancholy roaring, for the loss of his little playfellow, his late friend, the only companion of his den.

For five days he thus languished, and gradually declined without taking any sustenance or admitting any comfort ; till, one morning,



he was found dead, with his head reclined on the carcase of his little friend. They were both interred together.

N. B. There is now in the Tower of London, a little dog, that has for some years lived in great friendship with a lioness, in her den.

## LESSON IX.

### THE CARE WHICH PROVIDENCE TAKES OF ANIMALS DURING THE WINTER SEASON.

**H**OWEVER wonderful the preservation of human creatures may be, we can say with truth, that the care of Providence towards animals, is still a greater proof of wisdom, power, and goodness.

That the prodigious number of animals which our globe contains, should find food or habitation in summer is not surprising, because all nature is then disposed to concur towards that end. But that, in winter, the same number of creatures, those millions of quadrupeds, of reptiles, of birds, of insects, and of fishes, should continue to exist, is a circumstance which must excite our admiration.

Nature has provided most animals with a covering, by means of which they can bear the cold, and procure themselves food in winter as well as in summer. The bodies of wild beasts, which inhabit forests and deserts, are so formed, that their hair falls off in summer,

and grows again in winter, till it becomes a fur, which enables the animal to endure the most severe cold.

Other kinds of animals find an asylum under the bark of trees, in old crevices, in hollows of rocks and caves, when the cold obliges them to quit their summer dwelling.

It is there, that some carry beforehand the food which is to serve them, and thus live on what they have gathered in the summer; others pass the winter in profound sleep. Nature has given to several sorts of birds an instinct, which prompts them to change place at the approach of winter.

They are seen flying in great numbers into warmer climates. Several animals, who are not designed for travelling find, notwithstanding, their wants supplied in this season. Birds know how to find out insects in moss, and in the crevices of the bark of trees. Several kinds of quadrupeds carry provision in summer into caves, and feed on it in winter.

Others are obliged to seek their subsistence under the snow and ice. Several sorts of insects, in winter confined to marshes and frozen rivers, are deprived of food for that time, and still preserve life. Perhaps, also many means, made use of by Providence for the preservation of animals, are yet concealed from us.

From the elephant to the mite, all animals owe to him their dwelling, their food and their life; and even where nature herself

seems barren of resources, he finds means to make amends for her poverty.

Let this consideration strengthen our confidence in God. How can anxiety, care, or anguish, get access into our hearts, or make us despair of being preserved during the winter? That God, who provides for the animals, will not forsake mankind.

He who shews himself so great in smaller objects, will be still greater in the more important. He who provides a covering for animals, will be able to clothe us. He who points out to them a retreat in the caves of the mountains, will find for us an asylum to pass our days in quietness. He who has prepared for them, even under the snow and ice, their proper food, will be able to provide for us in the most critical seasons.

In fine, let these reflections lead us to imitate, as much as our faculties will permit, the generous care of Divine Providence, in contributing to the preservation and happiness of our fellow-creatures, and even to the welfare of every living animal.

To be cruel towards animals, to refuse them food and convenience, is to act manifestly contrary to the will of our common Creator, whose beneficent cares extend even to those beings which are inferior to us.

## LESSON X.

## HISTORY OF JOB.

**J**OB, who lived in the eastern land of Uz, was a person of exalted rank. His substance and possessions were very great ; but he was more distinguished and honoured for his piety and benevolence. He had seven sons and three daughters.

In the history of this good man, Satan is represented as suspecting his sincerity, and alleging, that, if he were deprived of his fortune and health, his temper and conduct would change with his circumstances.

Permission, therefore, was granted by the Almighty, for the trial of his integrity, and accordingly afflictions were heaped upon his head. He became as remarkable for calamity as he had been for prosperity.

His oxen and camels were taken away by robbers ; his sheep were consumed by lightning ; and his children overwhelmed by a house blown down by a whirlwind. He himself was seized with a violent distemper, which overspread his body from the crown of his head, to the sole of his foot.

His friends concluded, from his uncommon calamities, that he was a great sinner and hypocrite, and advised him to confess his guilt. Job acknowledges that he was not infallible



and free from common failings, and that consequently he ought to be humble and submissive under the hand of God.

He insists, however, that he was honest and sincere in the discharge of his duty, and appeals, in vindication of it, from the false judgment of men to the unerring judgment of God.

He asserts, that there is little or no difference between the good and the wicked, in the external administration of Providence ; that both are liable to the same misfortunes, and often involved in one common ruin. This fully proves, that there must be a future state, in which the righteous, who suffer here, will be signally rewarded.

At length, in order to determine the debate, the Unerring Judge himself is represented as interposing, to shew how unable men are to explain the ways and designs of Heaven, and to declare in favour of Job against the opinion of his friends. “ Ye have not spoken of me the thing that is right, as my servant Job hath.”

He then put an end to his sufferings, blessed him with a numerous offspring, and “ gave him twice as much wealth as he had before ;” so that the latter end of his life was more prosperous than the beginning.

We should learn from the history of Job, not to judge and condemn others, because they are poor or sick, or under any calamity.

Afflictions are no proof of a person's being wicked and forsaken by God. "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."

The example of Job teacheth us to employ ourselves and our wealth in doing good to others according to their various necessities. He was eyes to the blind and feet to the lame, a father to the poor, a refuge to the stranger, the defender of the oppressed, the comforter of the widow, and the protector of him that had none to help him. They who are rich in this world, should be "rich in good works, ready to give, glad to distribute."

It teaches us also, in all our afflictions, to be resigned to the will of our heavenly Father, and to rely upon him with full trust and confidence. "What," says Job, "shall we receive good at the hand of God, and shall we not receive evil? The Lord gave, and the Lord hath taken away: Blessed be the name of the Lord!"

## LESSON XI.

THE WORKS OF NATURE PRAISE THEIR MAKER.

**T**AKE up a handful of the sand, and try to number the grains of it.

Let us try if we can count the blades of grass in the field, or the leaves on the trees.

The thistle is armed with short prickles ; the mallow is soft and woolly.

The hop layeth hold with her tendrils, and claspeth the tall pole ; the oak hath firm root in the ground, and resisteth the winter storm.

The daisy enamelleth the meadows, and groweth beneath the foot of the passenger : the tulip requireth a rich soil, and the careful hand of the gardener.

The iris and the reed spring up in the marsh : the rich grass covereth the meadows ; and the purple heath-flowers enliveneth the waste-ground.

The water-lilies grow beneath the stream ; their broad leaves float on the surface of the water : the wall flower takes root between the hard stone, and spreads its fragrance amongst broken ruins.

Look at the thorns that are white with blossoms, and the flowers that cover the fields, and the plants that are trodden in the green path. The hand of man hath not planted them ; the sower hath not scattered the seeds from his hand, nor the gardener digged a place for them with his spade.

Some grow on steep rocks, where no man can climb : in shaking bogs and deep forests, and desert islands : they spring up every where, and cover the bosom of the whole earth.

Who causeth them to grow every where, and bloweth the seeds about in winds, and

mixeth them with the mould, and watereth them with soft rains, and cherisheth them with dews? Who fanneth them with the pure breath of Heaven; and giveth them colours and smells, and spreadeth out their thin transparent leaves?

How doth the rose draw its crimson from the dark brown earth, or the lily its shining white? How can a small seed contain a plant? How doth every plant know its season to put forth? They are marshalled in order: each one knoweth his place, and standeth up in his own rank.

The snow-drop and the primrose haste to lift their heads above the ground; when the spring cometh, they put forth their beauty. The carnation waiteth for the full strength of the year; and the hardy laurustinus cheereth the winter months.

Every plant produceth its like. An ear of corn will not grow from an acorn; nor will a grape-stone produce cherries; but every one springeth from its proper seed.

Who preserveth them alive through the cold of winter, when the snow is on the ground? Who saveth a small seed, and a little warmth in the bosom of the earth, and causeth them to spring up afresh, and sap to rise through the hard fibres?

The trees are withered, naked and bare; they are like dry bones. Who breatheth on them with the breath of spring, and they are



covered with verdure, and green leaves sprout from the dead wood?

Lo, these are a part of his works, and a little portion of his wonders.

There is little need that I should tell you of God, for every thing speaks of him.

Every field is like an open book ; every painted flower hath a lesson written on its leaves.

Every murmuring brook hath a tongue ; a voice is in every whispering wind.

They all speak of him who made them ; they all tell us, he is very good.

We cannot see God, for he is invisible ; but we can see his works every where.

They that know the most, should praise him the best ; but which of us can number half his works ?

## LESSON XII.

### A CHARACTER.

“ **A** DOG,” says one of the English poets, “ is an honest creature, and I am a friend to dogs.” Of all the beasts that graze the lawn or hunt the forest, a dog is the only animal, that, leaving his fellows, attempts to cultivate the friendship of man.

To man he looks, in all his necessities, with a speaking eye for assistance ; exerts for him all the little service in his power with cheer-

fulness and pleasure ; for him bears famine and fatigue with patience and resignation.

Studious to please, and fearing to offend, he is still an humble, steadfast dependent ; and in him alone, fawning is not flattery.

By him the midnight robber is kept at a distance, and the thief is often detected. The poor man finds in his dog a willing assistant, eager to lessen his toil, and content with a very small retribution.

How unkind, then, to torture this faithful creature, who has left the forest to claim the protection of man ! How ungrateful a return to the trusty animal for all its services.

Some few years ago, a ship was launched at Ipswich, in Suffolk, and going off the stocks sooner than was expected by the people on board, several persons were thrown into the water ; some boats were quickly employed to save the people, though they could not give immediate assistance,

But a large Newfoundland dog, seeing their situation, rushed into the water, and swimming for their relief, towed first one and then another out of the deep into the shallow water, and by this means saved the lives of several men and woman—though some were drowned for want of timely assistance.

## LESSON XIII.

## THE SLOTH.

**T**HE Sloth is a creature so ill formed for moving, that it can scarcely advance more than a few paces in the course of a week. It has, indeed, so little desire for changing its place, that it never thinks of going in quest of food, till forced by the severe calls of hunger.

It lives upon the leaves, fruit, and the flowers of trees, and often on the bark itself, when nothing else is left for it to subsist on. As it requires a great deal of food for its support, for the most part, it strips a tree of its verdure in less than a fortnight; and being then left without food, it drops down like a lifeless mass, from the branches to the ground.

After being some time in a torpid state, it prepares for a new journey to some tree not far off, to which it crawls so slowly, that one can hardly perceive it move. Having at length, reached the spot, it ascends the trunk, and devours whatever it can find on the branches.

By gnawing the bark also, it soon destroys the life of the tree; and thus the source is lost from which it drew its support. This strange creature, which seems to lead a very wretched life, may serve as a just emblem of the sloth-

ful, who spend their time in doing nothing, while they ought to be seeking for those comforts which render mankind happy.

## LESSON XIV.

THE BLESSINGS GRANTED TO US BY GOD IN WINTER, AND TO WHICH WE PAY TOO LITTLE ATTENTION.

**I**F we were to examine the works of creation more attentively than we generally do, we should find at this season many reasons to rejoice in the Creator, and to praise the wonders of his wisdom.

Few, without doubt, are so insensible as not to feel emotions of pleasure and gratitude, when beautiful nature displays the rich blessings of Providence in spring, summer or autumn.

But even hearts the fullest of sensibility, are rarely excited to the sensation of warm gratitude, when they see the trees stripped of their fruit, and the fields without verdure; when the bleak wind whistles round their dwelling; when a chilling cold comes to freeze the earth and its inhabitants.

But is it certain that this season is so deprived of the blessings of heaven, and of what is sufficient to kindle gratitude and piety in the heart of man? No certainly. Let us only accustom ourselves to be more attentive to the



works of God, more touched with the many proofs of his goodness towards us, and we shall find opportunities enough, even in winter, to praise our benefactor.

Consider how unhappy we should be, if during violent cold, we had neither wood for fire, nor clothes to keep us warm. With what goodness the Lord prevents our wants, and furnishes us (even in the season the most void of resources) with the necessities and conveniences of life.

If it were given to mortals to know the chain of every thing in nature, how great would be our admiration at the wisdom and goodness of its Author! But however incapable we are of forming to ourselves an idea of the whole of his works, the little we understand gives us sufficient reason to acknowledge, that his government is infinitely wise and beneficent.

Winter belongs to the plan he has formed. If this season did not exist, the spring and summer would not have so many charms for us, the fertility of our lands would much diminish, commerce would be at an end in many provinces, and part of the woods and forests would have been created for no purpose.

Considered in this light, winter is certainly very useful, and supposing even that its advantages were not so apparent, it should be sufficient for us to reflect, that winter is the work

of the Creator, as well as spring and summer, and all which comes from him must be for the best.

## LESSON XV.

### INDUSTRY.

**T**HE Jews have a saying among them, that “He who does not bring his son up to some business, makes him a thief.” Idleness they look on as the ground of all evil, whether public or private; for, the mind of man will be employed, and, rather than do nothing, it will work mischief.

The Parthians were such enemies to idleness, that they did not suffer their children to eat till they had gone through some exercises, or done something which might contribute to the health of their bodies or improvement of their minds.

Solon introduced a severe law into his commonwealth against idleness, and the judges were very vigilant in enquiring into the life and manners of every particular subject, and in seeing this law put in execution, as appears from the following narrative.

“There were at Athens two poor young men, who took pleasure in reading, in order to acquire wisdom and knowledge. They had no visible means of support, yet they kept up

their flesh and colour, looked hale, well, and in good case.

The judges had information given them of the retired life of these two, and that it did not appear they had any thing to maintain them; consequently, as they could not live without sustenance, they must have some clandestine means of subsisting. On this information, the young men were summoned before the judges, and ordered to answer to the charge.

One of the accused said, that little credit was given to what a man could urge in his own defence, because it was natural to think that every criminal would either deny or extenuate the crime he was charged with; and as the testimony of a disinterested person was not liable to suspicion, he desired a certain baker, whom he named, might be summoned, in order to answer for him.

The baker declared, that the young men under examination took it by turns to grind his corn every night; and that, for the night's work, he every morning paid the young man, who ground at his mill, a drachma, or groat. The judges surprised at their abstinence and industry, ordered a reward of two hundred drachmas to be paid them out of the publick treasury.

How happy would it be for us, if there were laws against idleness, and which should oblige every man to give an account of his time, and

be answerable for his way of life ! How many cheats and sharpers, who live by defrauding the unwary public, would be obliged to lay aside the name of gentlemen, and work for their livelihood in an honest manner !

## LESSON XVI.

JUDGE NOT TOO HASTILY.

**I**N a corner of a farmer's garden, a nest of ants was one day discovered. These animals, during all the warm and pleasant months of the year, were fully occupied in dragging to their cells all the little seeds and grains of corn they were capable of collecting.

A bed of flowers happened to be near the habitation of these ants, and was frequented by numberless flies, who diverted themselves in sporting from flower to flower. The farmer's little son, having frequently observed the different employments of these animals, and being young and ignorant, he one day broke out into these expressions :

“ Surely these ants are the most simple of all creatures ! How they toil and labour all the day, instead of revelling in the warmth of the sun, and wandering from flower to flower, like these flies, who seem to know how to enjoy themselves !

It was not long after he had made this idle remark, when the weather began to grow



very cold, the sun seldom made its appearance, and the evenings were sharp and frosty. This same little boy, walking with his father in the garden at this period of the year, did not perceive a single ant, but observed that all the flies were lying about, either dead or dying.

As he was a good natured youth, he could not help regretting the fate of the unfortunate flies, and asked his father, what was become of the ants he had so often seen on the same spot. His father replied, "The flies, being careless animals, are all dead, because they made no provision against the approach of severe weather.

The ants, on the contrary, have been busy during the summer, in laying up a store against the winter, and are now snug in their cells, alive and well. When the warm weather shall return, we may again see them at their labour."

## LESSON XVII.

### MODESTY.

**W**HO art thou, O Man! that presumest on thine own wisdom? or why dost thou vaunt thyself on thine own acquirements?

The first step towards being wise, is to know that thou art ignorant; and if thou wouldst not be esteemed foolish in the judgment of



others, cast off the folly of being wise in thine own conceit.

As a plain garment best adorneth a beautiful woman, so a decent behaviour is the greatest ornament of wisdom.

He relieth not on his own wisdom ; he weigheth the counsels of a friend, and receiveth the benefit thereof.

He turneth away his ear from his own praise, and believeth it not ; he is the last in discovering his own perfections.

But behold the vain man, and observe the arrogant : he clotheth himself in rich attire ; he walketh in the public street ; he casteth round his eyes, and courteth observation.

He tosseth up his head, and overlooketh the poor ; he treateth his inferiors with insolence, and his superiors in return look down on his pride and folly with laughter.

He despiseth the judgment of others ; he relieth on his own opinion, and is confounded.

He is puffed up with the vanity of his imagination : his delight is to hear and to speak of himself all the day long.

He swalloweth with greediness his own praise, and the flatterer in return eateth him up.

## LESSON XVIII.

VEGETABLES WHICH PRESERVE THEIR VERDURE  
IN WINTER.

**T**HE earth may now be compared to a mother who has been robbed of those children from whom she had the best hopes. She is desolate, and deprived of the charms which varied and embellished her surface. However, she is not robbed of all her children.

Here and there some vegetables are still to be seen, which seem to defy the severity of the winter. Here the wild hawthorn shews its purple berries; and the laurustina displays its blossoms in clusters, crowned with leaves which never fade.

The yew-tree rises like a pyramid, and its leaves preserve their verdure. The weak ivy still creeps along the walls, and clings immovable, while the tempest roars around it. The laurel extends its green branches, and has lost none of its summer ornaments.

The humble box shews, here and there, in the midst of the snow, its evergreen branches. These trees, and some others besides, preserve their verdure in the coldest climates, and in the severest seasons.

They are emblems of the durable advantages which he possesses whose mind is cultivated, and whose temper is sweet and serene.

The splendour of dress, which only dazzles the eye of the vulgar, is a trifling and transient splendour.

The most brilliant complexion will fade, and all outward beauty is of short duration; but virtue has charms which survive every thing. The man who fears the Lord, "is like a tree planted by the side of a river."

It grows and flourishes, and its branches extend far off. It bears fruit in due season, and its leaves fade not. It refreshes him who seeks its shelter, and the traveller blesses it.

What a delightful image is this of a pious man! He borrows not his value from the exterior and arbitrary goods of fortune. His true ornaments are in himself. The storms of adversity may sometimes shake him, but they cannot overpower him; and he soon rises again above the stormy regions.

If he is reduced by misfortune to poverty, he is still rich, in the possession of peace, arising from a good conscience, and the hope of blessed immortality.

This meditation leads me to the idea of a benevolent old man. In the decline of his days, he resembles the plants which preserve their verdure, even in that season of life. How many storms of fortune has he supported with constancy! How many attracting objects has he seen wither! He yet exists, while most of those of his time have disappeared.

A mild cheerfulness is seen in him, the hap-

py remains of his spring. However wrinkled his forehead may be ; whatever ravages the hand of time has imprinted upon his body, he is still adorned with virtues which make amends for the loss of exterior charms.

He grows young again in his children ; and his wisdom, his integrity, his great experience, serves still for examples and lessons to all around him.

As the rose breatheth sweetness from its nature, so the heart of a benevolent man produceth good works. He enjoyeth the ease and tranquility of his own breast, and rejoiceth in the happiness and prosperity of his neighbour.

His desire is to do good, and he searcheth out the occasions thereof ; in removing the oppressions of another he relieveth himself.—From the largeness of his mind, he comprehendeth in his wishes the happiness of all men ; and from the generosity of his heart he endeavoureth to promote it.

## LESSON XIX.

### ANGER.

AS the whirlwind in its fury teareth up trees, and changeth the face of Nature, so the rage of an angry man throweth mischief around him. But think, and reflect on thine own weakness ; so shalt thou pardon the fail-



ings of others. Indulge not thyself in anger ; it is like whetting a sword to wound thine own breast, or to injure thy friend.

If it be a hard task to rule thine anger, it is wise to prevent it : avoid then those things which may excite thy wrath, or guard thyself against them, when they occur. Harbour not revenge in thy breast : it will torment thy heart, and pervert thy best thoughts.

Be always more ready to forgive, than to return an offence : he that watches for revenge, lieth in wait against himself, and draweth down mischief on his own head. A mild answer to an angry man, like water cast upon the fire, checketh his warmth, and from being a foe, he will become thy friend.

Reflect and think, how few things are worthy of anger, and thou wilt wonder, that any but fools should indulge it. In folly or weakness it always taketh its rise, but it seldom endeth without sorrow. On the heels of folly treadeth shame ; at the back of anger standeth remorse.

## LESSON XX.

### FILIAL PIETY.

ONE of the Roman judges had given up to the triumvir a woman of some rank, condemned for a capital crime, to be executed in prison. He, who had charge of the execu-



tion, in consideration of her birth, did not immediately put her to death.

He even ventured to let her daughter have access to her in prison, carefully searching her, however, as she went in, lest she should carry with her any sustenance.

He took it for granted, that in a few days the mother must, of course, perish for want, and that the severity of putting a woman of family to a violent death by the hand of the executioner, might thus be avoided.

Some days passing in this manner, the triumvir began to wonder that the daughter still came to visit her mother, and could by no means comprehend how the latter should live so long.

Watching therefore carefully what passed in the interview between them, he found, to his great astonishment, that the life of the mother had been all this while supported by the milk of the daughter, who came to the prison every day, that her mother might suck her breasts.

The strange contrivance between them was represented to the judges, who procured a pardon for the mother. Nor was it thought sufficient to give to so dutiful a daughter the forfeited life of her condemned mother, but they were both maintained afterwards by a pension settled on them for life.

What will not filial duty contrive, or what hazards will it not run, if it will put a daugh-

ter upon venturing, at the peril of her own life, to maintain her imprisoned and condemned mother in so unusual a manner ! For, what was ever heard of more strange, than a mother sucking the breasts of her own daughter ? It might even seem so unnatural as to render it doubtful, whether it might not be in some sort wrong, if it were not, that duty to parents is the first law of nature.

## LESSON XXI.

### THE FIRST LESSON OF CYRUS.

**I**T is reported of Cyrus, when young, that, being asked what was the first thing he learned, he answered, " To tell the truth ; " which is indeed, " though no science, fairly worth the seven."

When the wise men were commanded by the king, to declare what was the strongest power upon earth, such as exceeded even that of the monarch himself, they were all at a loss for an answer.

At last the prophet Daniel was consulted who, being endowed with wisdom from on high, answered, that truth was the strongest ; and supported his assertion by such weighty arguments, that nobody could controvert them. Thus his understanding was approved by the king, and all the sages were humbled in his presence.

Of all the qualities that adorn the human mind, truth is the most respectable. It is a rich, though a simple ornament; and he who is not possessed of it, let his rank and qualities be what they may, will be for ever despicable in the sight of the good and wise.

We are naturally led to dislike those who are always intent upon deceiving: Whereas, on the contrary, we make no scruple to confide in those who are sincere, because we know ourselves to be safe in their hand. They will be either constant friends or open enemies; and, even if, through human frailty, they are sometimes led into errors, yet their generous acknowledgement of them makes amends, in a great degree, and is a good token of their avoiding them for the future.

“ Where Truth is found, bright Virtue still resides,  
 “ And equal justice every action guides.  
 “ In the pure heart and spotless mind she reigns,  
 “ And with mild power her happy sway maintains ;  
 “ The attribute of God himself confess,  
 “ That stamps his image on the human breast.”

## LESSON XXII.

### THE LAPLANDERS.

**I**F I fix my eyes on the Laplanders, and the inhabitants of the lands nearest the arctic pole; I see mortals, whose taste and manner of living, when compared with ours, we conclude are not the happiest. Their country is

formed of a chain of mountains, covered with snow and ice, which do not melt even in summer ; and where the chain is interrupted, is full of bogs and marshes.

A deep snow overwhelms the vallies, and covers the little hills. Winter is felt during the greatest part of the year. The nights are long ; and the day gives but a dim light. The inhabitants seek shelter from the cold in tents which can be removed from one place to another.

They fix their fire-place in the middle of it, and surround it with stones. The smoke goes out in an opening at the top, which also serves them for a window. There they fasten iron chains, to which they hang the caldrons, in which they dress their food, and melt the ice, which serves them for drink.

The inside of the tent is furnished with furs, which preserve them from the wind ; and they lie on skins, spread on the ground. It is there they pass their winter. Six months of the year are to them perpetual night, during which they hear nothing round them but the whistling of winds, and the howling of wolves, which are running every where in search of their prey.

How could we bear the climate and way of life of those people ? How much should we think ourselves to be pitied, if we had nothing before our eyes but an immense extent of ice, and whole deserts covered with snow ; the ab-



fence of the sun still making the cold more insupportable; if, instead of a convenient dwelling, we had only moveable tents made of skins and no resource for our subsistence, but painful and dangerous hunting.

Are not these reflections proper to make us observe the many advantages of our climate, so little attended to? Ought it not to animate us to bless the Divine Providence, for delivering us from such distresses and inconveniences, and for distinguishing us by a thousand advantages? Yes.

Let us ever bless that wise Providence: and when we feel the severity of the season, let us return thanks, that the cold is so moderate where we dwell, and that we have such numerous ways of guarding against it.

But is the inhabitant of northern countries so unhappy as we imagine? It is true, he wanders through rough vallies and unbeaten roads, and is exposed to the inclemency of the seasons. But his hardy body is able to bear fatigue.

The Laplander is poor, and deprived of many of the conveniencies of life; but is he not rich, in knowing no other wants than those which he can easily satisfy? He is deprived for several months of the light of the sun; but to make the darkness supportable, the moon and the Aurora Borealis light his horizon.

Even the snow and ice, in which he is surrounded, do not make him unhappy. Edu-



cation and custom arm him against the severity of his climate. The hardy life he leads enables him to brave the cold, and for the particular wants which are indispensable to him, nature has made it easy to obtain them.

She has pointed out to him animals, whose fur saves him from the sharpness of the air. She has given him the Rein-deer, which furnishes him with his tent, his dress, his bed, his food and his drink; with which he undertakes long journies, and which, in a word, supplies almost all his wants; and whose maintenance is but little trouble to him.

If, in the midst of all their misery, these poor mortals had a more perfect knowledge of God, a knowledge such as revelation gives us; and, if it is true, that the idea we form of happiness depends more on opinion than on reason; if it is true also, that real happiness is not fixed to particular people, or particular climates; and that, with the necessaries of life and peace of mind, one may be happy in every corner of the earth; has not one a right to ask, what the Laplander would want to make him happy?

## LESSON XXIII.

## APPLICATION,

**S**INCE the days that are past are gone for ever, and those that are to come may not come to thee, it behoveth thee, O man ! to employ the present time, without regretting the loss of that which is past, or too much depending on that which is to come.

This instant is thine ; the next is in the womb of futurity, and thou knowest not what it may bring forth.

Whatsoever thou resolvest to do, do it quickly. Defer not till the evening what the morning may accomplish.

Idleness is the parent of want and of pain : but the labour of virtue bringeth forth pleasure.

The hand of diligence defeateth want ; prosperity and success are the industrious man's attendants.

Who is he that hath acquired wealth, that hath risen to power, that hath clothed himself with honour, and that is spoken of in the city with praise ? Even he that hath shut out idleness from his house, and hath said unto sloth, thou art mine enemy.

He riseth up early, he exerciseth his mind with contemplation, and his body with action, and preserveth the health of both.

The slothful man is a burden to himself ; his hours hang heavy on his head ; he loitereth about, and knoweth not what he would do.

His days pass away like the shadow of a cloud, and he leaveth behind him no mark for remembrance.

His body is diseased for want of exercise ; he wisheth for action, but hath not power to move ; his mind is in darkness ; his thoughts are confused ; he longeth for knowledge, but hath no application.

He would eat of the almond, but hateth the trouble of breaking its shell.

His house is in disorder, his servants are wasteful and riotous, and he runneth on towards ruin ; he seeth it with his eyes, he heareth it with his ears, he shaketh his head, and wisheth, but hath no resolution ; till ruin cometh upon him like a whirlwind, and shame and repentance descend with him to the grave.

## LESSON XXIV.

### EXERCISE AND TEMPERANCE.

**P**HYSIC, for the most part, is nothing else but the substitute of exercise or temperance. Medicines are indeed absolutely necessary in acute distempers, which cannot wait the slow operations of these two great instruments of health ; but, did men live in an

habitual course of exercise and temperance, there would be but little occasion for them.

Accordingly we find, that those parts of the world are the most healthy, where the inhabitants subsist by the chase; and that men lived longest, when their lives were employed in hunting, and when they had little food besides what they caught.

Blistering and bleeding are seldom of use but to the idle and intemperate; as all those inward applications, which are so much in practice among us, are for the most part, nothing else but expedients to make luxury consistent with health. The apothecary is perpetually employed in countermining the cook and the vintner.

It is said of Diogenes, that, meeting a young man, who was going to a feast, he took him up in the street and carried him home to his friends, as one who was running into imminent danger, had he not prevented him.

What would the philosopher have said, had he been present at the gluttony of a modern meal? Would not he have thought the master of the family mad, and have begged the servants to tie down his hand, had he seen him devour fowl, fish, and flesh; swallow oil and vinegar, wines and spices; throw down sallads of twenty different sorts of herbs; sauces of an hundred ingredients; confections and fruits of numberless sweets and flavours?



For my part, when I behold a fashionable table set out in all its magnificence, I fancy that I see gouts, and dropfies, fevers and lethargies with other innumerable distempers, lying in ambuscade among the dishes.

Nature delights in the most plain and simple diet. Every animal, but man, keeps to one dish. Herbs are the food of this species, fish of that, and flesh of a third. But man falls upon every thing that comes in his way ; scarce a berry or mushroom can escape him.

It is impossible to lay down a determinate rule for temperance, because what is luxury in one may be temperance in another. An eminent physician gives the following advice :

“ Make your whole repast out of one dish, and seldom indulge in a second.

At the same time abstain from all sauces, or at least from such as are not the most plain and simple. Young people ought never to taste sauces of any kind.”

It is observed by two or three ancient authors, that Socrates, notwithstanding he lived in Athens, during the great plague, which has made so much noise through all ages, and has been celebrated, at different times, by the most eminent authors ; I say, notwithstanding that he lived in the time of this devouring pestilence, he never caught the infection ; which those writers unanimously ascribe to the uninterrupted temperance which he always observed.

But the most remarkable instance of the



efficacy of temperance, towards the procuring of long life, is what we met with in a little book, published by Lewis Cornaro, the Venetian ; which I rather mention because it is of undoubted credit, as the late Venetian ambassador, who was of the same family, attested more than once, in conversation, when he resided in England.

Cornaro, who was the author of the little treatise above mentioned, was of an infirm constitution till about forty, when, by obstinately persisting in an exact course of temperance, he recovered a perfect state of health ; inſomuch, that at fourſcore he published his book, which has been tranſlated into Engliſh, under the title of “ Sure and Certain Methods of obtaining a Long and Healthy Life.”

He lived to give a third or fourth edition of it ; and, after having paſſed his hundredth year, died without pain or agony, and like one who falls aſleep.

## LESSON XXV.

### USEFUL INFORMATION.

**I**N a late converſation amongſt ſome of the great and the wiſe, Theron, a man of wealth and figure, but not poſſeſſed of much knowledge, ſat in the miſt of his friends of both ſexes, in a large room, with a rich variety of furniture. E 3

Theron observed, that he had often heard it said, " how much we are all indebted to the country and the plough ;" but for his part, he knew no obligation that we had to that low rank of mankind, whose life is taken up in the fields, the woods, and the meadows ; but that they paid their rents well, to enable gentlemen to live at their ease.

Crito was pleased to seize the occasion, and entertained the gay audience with a surprising lecture of philosophy.

" Permit me, Theron, said he, to be an advocate for the peasant ; and I can draw up a long account of particulars, for which we are indebted to the field and the forest, and to the men who cultivate the ground, and are engaged in rural business.

Look around on all the furniture of the room, let us survey our own clothing ; and the splendid array of Therina and Persis, and we shall find, that, except a few glittering stones, and a little gold and silver, which were dug out of the bowels of the earth, we can scarce see any thing that did not once grow green upon the ground through the various labours of the planter and ploughman.

Whence came the floor we tread on, part whereof is inlaid with wood of different colours ? Whence these fair pannels of wainscot, and the cornice that encompasses and adorns the room ? Whence this lofty room of cedar,

and the carved ornaments of it? Are they not all the spoils of the trees of the forest?

Were not these once the verdant standard of the grove or the mountain? What are the hangings of gay tapestry? Are they not owing to the fleece of the sheep, which borrowed their nourishment from the grafs of the meadows?

Thus the finery of a parlour once was grafs; and, should I take a turn into the bed-chambers, I could shew that the curtains, and the linen, and costly coverings, where we take our nightly repose, were some years ago, all growing in the fields."

## LESSON XXVI.

THE SAME CONTINUED.

"**B**UT I need not retire from the place where we are seated, to give abundant discoveries of this truth. Is not the hair of camels a part of the materials which compose those rich curtains that hang down by the windows, and the easy chairs, which accommodate our friends? And, if we think a little, we shall find the camels with their hair, as well as sheep with their wool, owe their sustenance to grafs.

What are the books that lie in the window, and the little implements of paper and wax, pens and wafers, which, I presume, may be

found in the escrutoir? They have all the same original, they were once mere vegetables.

Paper and books owe their being to the tatters of linen which were woven of the threads of flax or hemp. The pasteboard covers are composed of paper, and the leather is the skin of the calf, which drew its life and sustenance from the meadows.

The pen that we write with was plucked from the wing of a goose, which lived upon the grass of the common. The wafer is made of the paste of bread corn, and the wax is originally plundered from the bee, who gathered it out of a thousand flowers.

“ Permit me ladies, said the philosopher, to mention your drefs. Who gave Persis the silken habit which she wears? Did she not borrow it from the worm that spun those shining threads? And whence did the worm borrow it? From the leaves of the mulberry tree, which was planted and nourished for that purpose by the country swain.

May I ask again, how came Therina by the fine linen which she is pleased to appear in? Was it not made of the stalks of flax, which grew up in the field like other vegetables? And are not the finest of your muslins made of the Indian cotton-tree?

Nor have we, Theron, one upper garment, whether coat, cloak, or night-gown, from our shoulders to our very feet, as rich and as new as we may think them, which the sheep or the



poor filk-worm has not worn before us. It is certain the beaver wore our hats upon his skin.

That soft fur was his covering before it was ours ; and the materials of our very shoes, both the upper part and the soles of them, covered the calf or the heifer, before they were put on our feet. All this was grass at first ; for, we have seen that all the animal world owes its being to vegetables.

Theron acknowledged the justice of Crito's whole argument, gave him hearty thanks for his instructive lecture, and resolved to remember those amazing scenes of the operations of nature, and the astonishing wisdom of its Author. Nor shall I ever forget, said he, the strange and unexpected dependence of man on all the meaner part of the creation.

I am convinced, that " pride was never made for man," when I see how much akin his body is to " the fowls of the air and the beasts of the field."

And I think, said he, I am more indebted to my tenants than ever I could have imagined ; nor will I cast such a scornful eye again on the grazier and the farmer, since the furniture of my house, and the clothes I wear, were once growing in the fields or the woods under their care and cultivation.

## LESSON XXVII.

## ANDROCLES AND THE LION.

A SLAVE, named Androcles, was so ill treated by his master, that his life became an insupportable burthen. Seeing no probability of an end to his misery, he determined within himself, that it would be better to die, than to endure the severities and hardships to which he was perpetually exposed.

He accordingly determined to run away from his slavery, and seek an asylum amongst the savage inhabitants of the woods and forests, less ferocious perhaps, than he had found some of his fellow-creatures.

He accordingly took an opportunity of quitting his master's house, and went and hid himself in the recesses of a gloomy forest, at some distance from the town. In endeavouring to shun one misery, we often run into another; thus poor Androcles, though he had escaped from the cruelty of his master, had fresh difficulties to encounter.

He found himself in a vast and trackless wood, where he could find no food, and where his flesh was torn by thorns and brambles every step he took. At last, coming by accident to a large cavern, he there lay down, overcome with hunger, fatigue, and despair.

Androcles had not been long reposing in the cavern, when he heard a dreadful noise, resembling the roar of a wild beast, which terrified him exceedingly.

He started up, in order to make his escape, and ran to the mouth of the cave, when he saw an enormous lion coming towards him, and from whom there seemed no possibility of escaping.

He now gave himself up as devoted to destruction; but great indeed was his astonishment, when he saw the animal advancing towards him in a grave and gentle pace, without shewing the least mark of rage or fury, but uttered a kind of mournful sound, as if he himself wanted assistance.

This unexpected event gave fresh courage to Androcles, who was naturally bold and resolute. He attentively surveyed every part of his new savage acquaintance, who stood still to give him leisure for that purpose. He observed, that the lion did not put all his feet to the ground, and that one of them seemed wounded.

He boldly advanced, took hold of it, and attentively surveyed it, when he perceived in it a large thorn, which must have occasioned great pain to the animal, as the leg was in consequence very much swelled. However, he carefully pulled out the thorn, and then squeezed the foot to force out the matter that had gathered there.

The operation was no sooner completed, than the grateful animal jumped round him, and put himself into as many attitudes of joy, as does the pampered lap-dog, when, after a short absence, he again finds himself with his fond and delicate mistress.

Androcles became the lion's surgeon and completely cured his patient, who, in return, never went out in pursuit of prey, without bringing something for the support of his kind physician.

Our fugitive and his savage friend lived in this strange kind of hospitality for some months, when Androcles, happening one day to wander too far from his retreat, was taken by a party of soldiers, and conducted back to his master.

Being tried and convicted by the severe laws of his country, he was condemned to be devoured by a lion, kept some time without food, to make him the more fierce and ravenous.

The fatal moment arrived, and the wretched Androcles was exposed, unarmed, in a spacious place properly inclosed, round which were assembled an innumerable crowd to be witnesses to this inhuman scene.

A den was opened, and out of it rushed a furious lion, uttering so dreadful a yell as filled all the spectators with horror. He sprang towards the helpless victim, with an erected



mane, flaming eyes, and jaws gaping with destruction.

Pity commanded a mournful silence, and every eye was turned on the devoted victim, whose miseries seemed to be hastening to a period.

Pity and horror, however, were soon changed into wonder and astonishment, when they beheld the furious animal, instead of tearing the victim in pieces, stop suddenly in his career, and submissively crouch at the feet of Androcles, as a faithful dog does at those of his master.

Androcles then loudly called upon by the governor of the town, to explain to him and the spectators the cause of so unintelligible a mystery, how such a fierce and savage wild beast should, in a moment, be converted into a quiet and peaceful animal.

Androcles then related every thing that had passed between him and the lion in the wood, and in what manner he had there entertained him.

Every one present was equally delighted and astonished at the honest narrative, and were happy to find, that even the most savage beast may be softened by gratitude, and moved by humanity.

They unanimously exerted their interests to gain pardon for Androcles, and they succeeded in their endeavours. He was pardoned and

presented with the lion, to whom Androcles twice owed his life.

## LESSON XXVIII.

### OF THE BAD EFFECTS OF VAPOURS.

**I**N mines, there are many and various hurtful damps and vapours, and many have been the fatal effects of them on the labouring miners. The most dangerous of all are found in those places where the vapour has been long confined : the air rushing out from thence, frequently carries death along with it ; and scarce any escape to tell the manner of its operations.

Some colliers in Scotland, working near an old mine that had been long closed up, happened, without knowing danger so nigh, to open a hole into it, from the pit where they were then employed.

Happily at that time they saw their error, and instantly fled for their lives. The next day, however, they were resolved to renew their work in the same pit, but coming within the vapour, they all instantly dropped down dead, as if they had been shot.

Amongst these unhappy men, there was one, whose wife was informed that he was stifled in the mine, and as he happened to be next the entrance, she so far ventured down as to see where he lay.

As she approached the place, the sight of her husband inspired her with a desire to rescue him, if possible, from that dreadful situation ; though a little reflection might have shewn her that it was then too late.

But nothing could keep her back, she ventured forward, and had scarce touched him with her hand when the damp prevailed, and the misguided, though faithful woman, fell dead by his side.

## LESSON XXIX.

### ON EARLY IMPROVEMENT.

**L**ET not the season of youth be barren of improvement, so essential to happiness and respect. Thy future condition very much depends on thy conduct at this time of life, whether good or bad. Embrace the opportunity while nature is yet pliable and soft, and bad habits have not established their dominion.

While prejudices have not darkened thy mind, and the world has not had time to debase thy affections. All thy powers are more lively, disembarassed, and free, than they will be, perhaps at any future period. Whatever bent thou now givest thy heart unto, the direction is likely to continue.

It will form the channel in which thy life is to run, nay, it may determine an everlasting

ing issue. Consider then the employment of this important period, as the highest trust which shall ever be committed to thee, as in a great measure, decisive of thy happiness, in time and in eternity.

As in the succession of the seasons, each by the invariable laws of Nature, affects the productions of what is next in course ; so in human life, every period of our age, accordingly as it is well or ill spent, influences the happiness of that which is to follow.

Virtuous youth gradually brings forward a ripe and flourishing manhood, and such a manhood passes of itself, without uneasiness, into respectable and peaceful old age.

But when the heart is turned out of a virtuous course, disorder takes place in the moral, as in the vegetable world. If the spring puts forth no blossoms, in summer there will be no beauty, and in autumn no fruit ; so if youth be trifled away without improvement, manhood will be contemptible, and old age miserable.

## LESSON XXX.

### SNOW.

**S**NOW consists of watery particles which are frozen in the air. Experiments have been made, which prove that snow is twenty four times lighter than water ; and, that it



fills up ten or twelve times more space, at the moment of falling, than the water produced from it when melted ; which could not be the case, if snow was not a water extremely rarified.

But snow is not mere water. For the construction of its particles, and the effects it produces, are different from that of water and ice. In this respect, the manner in which the snow forms itself has something very remarkable.

When particles of vapour, collected together, freeze in the atmosphere, they appear in the form of a little dart, of an hexagonal shape. While a great number of such little darts unite together, the particles of water which are among them grow hard, and take the form of salt-petre.

This accounts for the flakes with six sides, which are composed of points like little needles, at each side of which, darts or smaller threads, join themselves, though their form frequently alters, when carried here and there by the wind.

How wonderful the form of these flakes of snow would appear to us, if we were not accustomed to see them every year ! But because certain wonders occur often, is that a reason for being inattentive to them ?

No, far from it : Let us be the more careful to examine into them, and to admire the power of God, who, in every season, shews

himself so rich, so inexhaustible in means to provide for the conveniencies and pleasures of mortals.

Have we a right to complain, that winter does not supply variety of amusements for the senses and the understanding ; Is it not an astonishing spectacle to see that nature has formed even the flakes of snow with the most exact symmetry ? to see such a prodigious number of them fall from the sky ? to observe the several forms water takes under the creating hand of God ?

Sometimes it forms itself into hail ; sometimes hardens into ice ; and sometimes changes into snow, and into innumerable flakes of it. All these changes serve at the same time for the use and embellishment of the earth, and even in the smallest phenomena of nature, God shews himself great and worthy our adoration.

Look no longer upon snow with indifference. Its form and the advantages resulting from it, should lead us to adore him who made it, and spreadeth it upon the earth ; covering and preserving many a root and plant from the keen frosty winds.

To him, whom all nature obeys ; who causeth the snow to fall in flakes like wool ; who spreadeth the white frost like ashes ; who casteth hail as in pieces ; who ordereth the cold to bless and fertilize the earth ; to him be all praise, honour, and glory.

## LESSON XXXI.

ON THE KNOWLEDGE OF OURSELVES.

**I**N the first place, let us consider well, what are the characters we bear amongst our enemies. Our friends very often flatter us, as much as our own hearts. They either do not see our faults, or conceal them from us, or soften them by their partial representations, in such a manner, that we think them too trivial to be taken notice of.

An adversary, on the contrary, makes a stricter search into us; and discovers every flaw and imperfection in our tempers; and, though his malice may set them in too strong a light, it has generally some ground for what it advances.

In order, likewise, to come to a true knowledge of ourselves, we should consider, on the other hand, how far we may deserve the praises and approbations which the world bestows on us; whether the actions it applauds proceed from right and worthy motives; and how far we are really possessed of the virtues, which it celebrates or sets forth, and which gain us credit amongst those with whom we converse.

There is nothing of greater importance to us, than thus diligently to sift our thoughts, and examine all these dark recesses of the mind, if we would establish our hearts in such

a solid and substantial virtue, as will turn to account in that great day, when it must stand the test of infinite wisdom and justice.

And lastly, search me, O God and know my heart, try me, and know my thoughts.

And see if there be any wicked way in me, and lead me in the way everlasting.

## LESSON XXXII.

### OF THE ELEPHANT.

**T**HIS animal, when tamed, is gentle, obedient and docile ; patient of labour, it submits to the most toilsome drudgery ; and so attentive is he to the commands of his governor, that a word or look is sufficient to stimulate him to the most violent exertions.

It is so attached to its keeper, that it caresses him with its trunk, and frequently will obey no other master ; it knows his voice, and can distinguish the tone of command, whether of anger, or of approbation, and regulates its actions accordingly : it receives his orders with attention, and executes with eagerness, but without precipitation.

All its motions, are orderly, and seem to correspond with the dignity of its appearance, being grave, majestic, and cautious, it kneels down for the accommodation of those who would mount upon its back, and with its pliant trunk, assists them to ascend.



It suffers itself to be harnessed, and seems to have a pleasure in the finery of its trappings ; it is used in drawing chariots, wag-gons, and various kinds of machines. One of these animals will perform with ease, the work of many horses.

The manner of taking, taming, and rendering these animals submissive, is curious, and well deserves a place in the history of the elephant.

In the midst of a forest, abounding with elephants, a large piece of ground is marked out, and surrounded with strong palisades, interwoven with branches of trees : one end of the inclosure is narrow, from which it widens gradually, so as to take in a great extent of country.

Several hundreds of men are employed upon the occasion, who place themselves in such a manner, as to prevent the wild elephants from making their escape : they kindle large fires at certain distances, and make a dreadful noise, with drums and various kinds of discordant instruments, calculated for the purpose of stunning and terrifying the poor animals ; whilst another party, consisting of some thousands, with the assistance of the female elephants, trained for the purpose, drive the wild elephant slowly to the great opening of the inclosure, the whole train of hunters closing in after them, shouting and making a great noise, till the elephants are driven, by

insensible degrees, into the narrow part of the inclosure, through which there is an opening into a smaller space, strongly fenced in, and well guarded on all sides.

As soon as one of the elephants enters this strait, a strong bar closes the passage from behind, and he finds himself completely environed. On the top of this narrow passage, some of the huntsmen stand with goads in their hands, urging the creature forward to the end of the passage, where there is an opening just wide enough to let him pass.

He is now received into the custody of two female elephants, who stand on each side of him, and press him into the service: if he is likely to prove refractory, they begin to discipline him with their trunks, till he is reduced to obedience, and suffers himself to be led to a tree, where he is bound by the leg with stout thongs, made of untanned elk or buck skin.

The tame elephants are then led back to the inclosure, and the others are made to submit in the same manner. They are all suffered to remain fast to the trees for several days. Attendants are placed by the side of each animal, who supply him with food by little and little, till he is brought by degrees to be sensible of kindness and caresses, and allows himself to be led to the stable.

In the space of fourteen days, entire submission is completed. During that time he

is fed daily with cocoa nut leaves, and led once a day to the water by the tame ones. He becomes accustomed to the voice of his keeper, and at last quietly resigns his prodigious powers to the service of man.

This animal seems to exceed most of the brute creation in sagacity. The following account taken from Goldsmith, is an instance. "In Delhi, an elephant passing along the streets, put his trunk into a taylor's shop, where several people were at work.

One of the persons of the shop, desirous of amusement, pricked the animal's trunk with his needle, and seemed highly delighted with this slight punishment.

The elephant, however, passed on without any immediate signs of resentment; but coming to a puddle of dirty water, he filled his trunk, returned to the shop, and spurted the contents over all the finery upon which the taylor's were then employed."

### LESSON XXXIII.

#### REMARKABLE STORY OF A DOG.

**D**URING the reign of Charles V. of France, Aubri de Montidier, travelling alone in the forest of Bondi, was murdered and buried at the foot of a tree. His dog remained upon the grave several days, and would not leave the place till he was compelled to do so by hunger.



He came at last to Paris, to the house of an intimate friend of the unhappy Aubri, and by his doleful howlings, seemed to wish to acquaint him of the loss they had sustained.

After receiving some victuals, he renewed his noise, went to the door, and turning about to see if he was followed by any one, came back to his master's friend, and pulled him by the coat, as it were to persuade him to go along with him.

This extraordinary behaviour of the dog, his returning without his master, whom he never quitted, and who all at once disappeared, and perhaps that distribution of justice and of events, which seldom permits any long concealment of atrocious crimes; all these put together occasioned the dog's being followed.

As soon as he came to the foot of the tree, he began to howl more violently than ever, and to scratch up the ground, as if marking out the spot where they should dig. They dug, and found the body of the unfortunate Aubri!

Some time after, he accidentally spied the murderer, whom all historians agree in calling the Chevalier Macaire. He flew at his throat immediately, and it was with much difficulty he was forced to quit his hold. Every time the dog met him, he pursued and attacked him with the same fury.

The dog's inveteracy against this man alone, began to be taken notice of; and peo-



ple not only called to mind the affection which he had always shewn for his master, but several instances of the Chevalier Macaire's hatred and envy against Aubri de Montidier came also to be recollected.

Some other circumstances increased the suspicion. The king, being informed of what had passed, had the dog sent for, who remained perfectly quiet till such time as the Chevalier Macaire appeared, when immediately, in the midst of a score of other courtiers, he turned about, barked, and attempted to rush upon him.

At last he seized him by the throat, and brought him to the ground, and in this situation, he acknowledged his crime in the presence of the king and of the whole court.

## LESSON XXXIV.

### OBSERVATIONS ON MAN AND THE BRUTE CREATION.

**N**EXT to man, in the visible creation, are the beasts: and certainly, with regard to the structure of the body, the difference is not extremely great between man and other creatures.

It principally appears in this; that a man is perfectly erect and his form more elegant; that no beast has the feet of man, much less a hand so well fitted for every purpose; and

lastly, that no other animal has a brain, so large, in proportion to its bulk, as man.

Concerning the prone posture of their bodies, we may observe two things ; the parts ministering thereto, and the use thereof.

As to the bodily parts, it is observable, that in all these creatures, the legs are made exactly conformable to their posture, as those of man are to his : and further, that the legs and feet are always admirably well suited to the motion and exercise of each animal.

In some they are made for strength, to support a vast and unwieldly body ; as in the elephant, which being a creature of such prodigious weight, has its legs accordingly made like pillars.

In others, they are made for agility and swiftness. So deers, hares, and several other animals, have their legs very slender, but strong withal, and every way adapted to quick motion.

In some they are formed only for walking and running ; but in others, for swimming also : thus in the feet of the otter, the toes are all conjoined with membranes, as they are in geese and ducks ; and in swimming it is observable, that when the foot goes forward in the water, the toes are close, but when backward, they spread out ; whereby they more forcibly strike the water, and drive themselves forward.

In some, as moles, they are made for walk-

ing and digging : and, in others, for walking and flying, as in the bat and Virginian flying squirrel.

In some they are made more weak, for the plainer lands ; in others, stiff and less flexible, as those of the elk, for traversing ice ; and the goat for dangerous places.

There are many more to describe, which could not be done in this lesson ; but if curiosity leads, they may be sought for in " Treatises on Natural History."

## LESSON XXXV.

REVOLUTIONS WHICH ARE CONSTANTLY IN NATURE.

**T**HE sun, moon, and stars, continue constantly the same course, once prescribed to them. But who is it that supports and directs them ? Who teaches these bodies the course they ought to take ? Who points out to them the time for their revolutions ?

Who empowers them to move always with the same force ? Who prevents them from falling on our globe, or from losing their way in the immense space of the heavens ? All these questions lead us to God.

It is he who appointed the circles they were to describe ; it is he who supports, who guides, and prevents them from confusion. By laws, unknown to us, he causes those ce-

lestial bodies to move with incredible swiftness, and with such perfect regularity, that nothing can disturb it.

Nearer to us, there are, in the elements continual revolutions, though they are not visible to common observers. The air is in perpetual motion; the water continues its course without ceasing; the rivers run into the sea; and, from its broad surface, vapours rise, which produce clouds.

These fall again upon the earth, in rain, snow, and hail; they penetrate into the mountains, and fill the springs; from whence the rivulets become rivers, when they have met, and are thereby augmented in their course.

Thus, the water which had fallen from the clouds, returns back into the sea. The seasons last a limited time, and succeed each other, according to the order established. Each year the fertile earth produces again its plants, and its harvest.

Yet it is never exhausted; for by means of this continual circulation, whatever the earth yields is restored to it again. The winter comes at the appointed time, and brings the repose it has occasion for; and, when it has fulfilled the designs of the Creator, the spring succeeds; and this restores to the earth a succession of its fruits.

The same circulation takes place in the body of every living creature: the blood flows continually through its several chan-



nels, distributes to each limb the nourishing juices it requires, and then returns to the heart from whence it came.

All these revolutions lead us to reflect on the Supreme Being, who laid the foundation of them ; and who, by his power and wisdom, continues to direct them to this very moment.

## LESSON XXXVI.

### JOY AND GRIEF.

**L**ET not thy mirth be so extravagant as to intoxicate thy mind, nor thy sorrow so heavy as to depress thy heart. This world affordeth no good so transporting, nor inflicteth any evil so severe, as should raise thee far above, or sink thee much beneath, the balance of moderation.

Lo ! yonder standeth the house of joy. It is painted on the outside and looketh gay ; thou mayest know it from the continual noise of mirth and exultation that issueth from it.

The mistress standeth at the door, and calleth aloud to all that pass by ; she singeth and shouteth, and laugheth without ceasing.

She inviteth them to go in and taste the pleasures of life, which she telleth them are no where to be found but beneath her roof.

But enter thou not into her gate ; neither associate thyself with those who frequent her house.

They call themselves the sons of joy ; they laugh and seem delighted : but madness and folly are in all their doings.

They are linked with mischief hand in hand, and their steps lead down to evil.—Dangers beset them round about, and the pit of destruction yawneeth beneath their feet.

Look now on the other side, and behold, in that vale overshadowed with trees, and hid from the sight of men, the habitation of sorrow.

Her bosom heaveth with sighs, her mouth is filled with lamentation ; she delighteth to dwell on the subject of human misery.

She looketh on the common accidents of life, and weepeth ; the weakness and wickedness of man is the theme of her lips.

All nature to her teemeth with evil, every object she seeth is tinged with the gloom of her own mind, and the voice of complaint saddeneth her dwelling day and night.

Come not near her cell ; her breath is contagious ; she will blast the fruits, and wither the flowers, that adorn and sweeten the garden of life.

In avoiding the house of joy, let not thy feet betray thee to the borders of this dismal mansion ; but pursue with care the middle path, which shall lead thee by a gentle ascent to the bower of tranquility.

With her dwelleth Peace, with her dwelleth Safety and Contentment. She is chearful,

but not gay ; she is serious, but not grave ; she vieweth the joys and the sorrows of life with an equal and steady eye.

## LESSON XXXVII.

### OF MOUNTAINS.

**T**HERE is not, perhaps, in all nature, any thing that impresses an unaccustomed spectator, with such ideas of awful solemnity, as these immense piles on the bosom of the earth, which seem to mock the littleness of human magnificence.

In countries, where there are nothing but plains, the smallest elevations or hills are apt to excite wonder. In Holland, which is all flat, they shew a little ridge of hills near the sea side, which Boerhaave generally marked out to his pupils, as being mountains of no small consideration.

What would be the feelings of such an auditory, could they at once be presented with a view of the heights and precipices of the Alps or Andes ?

Even amongst us, in England, we have not sufficient ideas of a mountain prospect ; our hills are generally sloping from the plain and cloathed to the very top with verdure ; we can scarcely, therefore, lift our imaginations to those astonishing piles, whose tops peep up behind the high and intervening

clouds, sharp and cragged, reaching to heights, that human avarice or curiosity have never been able to ascend.

It has been asked by the curious, how mountains come to be formed, and what are their uses ? In our own happy region, we generally see no inequalities, but such as contribute to use and beauty ; and, therefore, we are amazed at a question, how such necessary things, though inequalities, came to be formed ; at the same time, wondering at the beauty and fitness of all things within our prospect.

## LESSON XXXVIII.

### ON FILIAL DUTY.

**A**S storks live to a very advanced age, their limbs grow feeble, their feathers fall off, and they are incapable of providing for their food or safety. Being birds of passage, they are under another inconvenience ; for, they are not able to remove themselves from one country to another at the usual season.

In all these circumstances, it is reported that their young ones assist them, covering them with their wings, and nourishing them with the warmth of their bodies. They even bring them provisions in their beaks, and carry them from place to place on their backs, or support them with their wings.



In this manner they return, as much as lies in their power, the care which was bestowed on them when they were young in the nest. A striking example of filial piety, inspired by instinct, from which reason itself needs not be ashamed to take example.

“ Honour thy father and thy mother, that thy days may be long in the land, which the Lord thy God giveth thee,” was an express commandment, and the only one to which a promise was annexed. Among the Israelites, the slightest offence against a parent was punished in the most exemplary manner.

Certainly, nothing can be more just or reasonable, than that we should love, honour, and succour those, who are the very authors of our being, and to whose tender care (under Heaven) we owe the continuance of it during the helpless state of our infancy.

Love, charity, and an intercourse of good offices, are what we undoubtedly owe to all mankind; and he who omits them, is guilty of such a crime as generally carries its punishment with it.

To our parents, however, more, much more than all this, is due; and, when we are serving them, we ought to reflect, that, whatever difficulties we go through for their sake, we cannot do more for them than they have done for us; and that there is no danger of our over-paying the vast debt of gratitude they have laid us under.

In fire, we should consider, that it is a

duty most peculiarly insisted on by Heaven itself ; and if we obey the command, there is no doubt, but we shall also receive the reward annexed to it.

## LESSON XXXIX.

### THE DANGER OF APPLAUSE.

**H**OW vain a thing is man ! How ready to be puffed up with every breath of applause, and to forget that he is a creature and a sinner ! He that can bear to be surrounded with approbations and honours, and yet keep the same air and countenance, without swelling a little at heart, hath passed an hour of temptation and come off conqueror.

As the fining pot for silver, and the furnace for gold, so is a man to his praise. Eudoxus is a man of exalted virtue and unstained reputation ; every one that knows him, speaks well of him ; he is so much honoured, and so well beloved in his nation, that he would have need to flee his country to avoid praises.

So sensible is he of the secret pride that is so apt to taint human nature, that he holds himself in perpetual danger, and maintains an everlasting watch. He behaves now with the same modesty, as when he was unknown and obscure.

He receives the praises of his fellows with an humble mien, and an indifference of spi-

rit, that is truly admirable and divine. It is a lovely pattern, but the imitation is not easy.

I took the freedom one day to ask him, how he acquired this wonderful humility, or whether he was born with no pride about him, or subject, like other men, to the same evil ?

“ Ah no ! (said he with a secret sigh) I feel the working poison, but I keep the antidote at hand ; when my friends tell me of many good qualities and talents, I have learned with Paul to say, What have I that I have not received ?

My own consciousness of many follies and sins constrains me to add, What have I that I have improved ? And then right reason and religion join together to suppress my vanity, and teach me the proper language of a creature and a sinner ; what then have I to glory in ?”

## LESSON XL.

EVERY THING IN NATURE TENDS TO THE GOOD OF  
MANKIND.

**W**E cannot be too sensible of the love and preference with which we are honoured, by God's distinguishing us so advantageously from other creatures.

Let us feel, as we ought, the great happiness of being particularly the objects of his beneficent liberality ; of being, in some mea-

sure the centre of all he has produced for the manifestation of his glorious attributes.

It is for us that all nature acts and labours in the earth, in the air, and in the waters. For us the horses hoof is furnished with that horn, which it would have no occasion for, were it not to draw burdens, and to climb the mountains.

For us the silk-worm spins its bag, shuts itself up in it, and afterwards leaves us this web so artfully contrived. For us the gnat lays its eggs in the water, to feed the fish, which serve themselves for our subsistence.

For us the bee gathers, from the flowers, their exquisite honey. For us the ox is put to the plough, and desires no other reward than a little food. It is also for us that the forests, the fields, and the gardens, abound in riches. For us also are designed the treasures the mountains contain.

It is true that we have, beyond comparison, more wants than the brute creation, but we have also many more faculties, talents, and industry, to make every thing around us serve for our use and pleasure.

Numbers of creatures contribute towards our food, cloaths, and habitations; and furnish us with innumerable conveniences and enjoyments. If God has created us with so many wants, it is to procure us a greater variety of agreeable sensations.

It would be impossible for us to satisfy those



multiplied wants, if animals had as many as we have ; and it is in order that we should have plenty of every thing, that the things they require, are generally such as mankind can make no use of.

But it is not our food only, that God has provided with so much goodness : He has designed to procure us a thousand other enjoyments. It is for us that the lark and the nightingale sing ; that the flowers perfume the air ; that the fields and the garden are adorned with so many different colours.

Above all, he has given us reason, to enable us to make every thing contribute to our support and pleasure ; to rule over animals ; to subdue the whale and the lion ; and what is still more precious in another way, to take pleasure in his works ; to contemplate the beauty, the greatness, and magnificence of them ; to admire their order and harmony.

O man ! thou art so endowed, and so loaded with favours, how canst thou ever be grateful enough to thy heavenly Benefactor ?—What love can be perfect enough, to answer in any degree, to that which he has shewn unto us ! Let us frequently reflect on the liberal blessings which we receive from him every hour.

But above all, let us acknowledge the mercies of God, in the blessings he reserves for us hereafter. For what are the blessings of life, in comparison of the glory which awaits us in heaven.

It is true, that even here, we continually experience the wonderful effects of his benevolence, and are surrounded with the wonders of his goodness ; but our pleasures are mixed with pain, and perfect and durable happiness can only be found in heaven.

## LESSON XLI.

### ON THE STATE OF SLEEP.

**L**ET us observe what wisdom is displayed in these remarkable incidents of our frame, sleep and dreams : so remarkable, that they are a kind of experimental mystery, a standing miracle. Behold the most vigorous constitution, when resigned to the slumbers of the night.

Its activity is oppressed with indolence ; its strength suffers a temporary annihilation. The nerves are like a bow unstrung, the whole animal like a motionless log. Behold a person of the most delicate sensations and amiable dispositions.

His eyes discern no light, distinguish no objects. His ears, with the organs unimpaired, perceive not the sounds that are round about them. The very fine sense of feeling is overwhelmed with an utter stupefaction.

Where are his social affections ? He knows not his tender parent, nor the friend that is as his own soul.

Behold the most ingenious scholar, skilful in learning. In this state, how are all his thinking faculties unhinged, and instead of close connected reasonings, there is nothing but a disjointed mixture of absurd notions. Instead of well-digested principles, nothing but a disorderly jumble of conceptions.

Yet, no sooner does he awake, than he is possessed of all his former endowments. His sinews are braced and fit for action, his senses brisk and keen. The frozen affections melt with tendernefs : the romantic visionary is again the master of reason.

And (what is very surprising) the confused mind does not regulate itself by degrees, but in the twinkling of an eye, it is possessed of all its faculties ! Why does not the numbness, which seized the animal powers, chain the limbs perpetually ? Why does not the stupor, that deadened all the sense, hold fast its possession ? When the thoughts are once dis-adjusted, why are they not always in confusion ?

How is it, from an inactivity resembling death, and from extravagancies little differing from madness, that the body and mind are so suddenly restored to their natural powers ? The body to its vigour and agility, the mind to sedateness and harmony ? Surely it is the Lord's doing, and it is marvellous in our eyes !

## LESSON XLII.

## OF THE FORMATION OF ISLANDS.

**N**EW islands are formed in two ways ; either suddenly, by the action of subterranean fires, or more slowly, by the depositions of mud carried down by rivers, and stopped in its course at the mouths of the rivers or elsewhere, by various accidents.

With respect, particularly, to the first, ancient historians and modern travellers, give us such accounts as we can have no room to doubt. Seneca assures us, that in his time the island of Therasia appeared, unexpectedly, to some mariners.

Pliny assures us, that thirteen islands in the Mediterranean appeared at once, springing up, as it were, from under the water ; the cause of which he ascribes, rather to the retiring of the sea in those parts, than to any power under the earth.

However, he mentions the island of Hiera, near that of Therasia, as formed by subterraneous explosions ; and adds to his list several others, formed in the same manner. In one of which he relates, that fish in great abundance were found, and that all those who eat of them, died shortly after.

“ On the twenty-fourth of the month called May, in the year 1707, a slight earth-



quake was perceived at Santorin; and the day following, at sunrising, an object was seen by the inhabitants of that island, at two or three miles distance at sea, which appeared like a floating rock.

Some persons, either from a desire of gain or to gratify their curiosity, went there, and found, even while they stood upon this rock, that it seemed to rise beneath their feet.

They perceived also that its surface was covered with pumice stones and oysters, which it raised from the bottom. Every day after, until the fourteenth of the next month, this rock seemed considerably to increase; and then was found to be half a mile round, and about thirty feet above the sea.

The earth of which it was composed, appeared whitish, with a small portion of clay. Soon after this, the sea was again troubled, and steams arose, which were very offensive to the inhabitants of Santorin.

But on the sixteenth of the following month, seventeen or eighteen rocks were seen to rise out of the sea, and at length to join together. All this was accompanied with the most terrible noise and fires, which proceeded from the island that was newly formed.

The whole mass, however, of all this new formed earth uniting, increased every day, both in height and breadth, and by the force of its explosions, cast forth rocks to seven miles distance.

This continued to bear the same dreadful appearance, till nearly the end of the same year ; and it is at present a volcano, which sometimes renews its eruptions. It is about three miles in circumference, and from about thirty to forty feet high.

## LESSON XLIII.

PYRRHUS AND FABRICIUS.

**A** TREATY being on foot between the Romans and Pyrrhus, King of Macedon, for the exchange of prisoners ; the latter, after having given a general audience to the ambassadors, took Fabricius aside, and conversed with him to the following purport :

He told him, he was sensible of his merit ; that he was convinced of his excellence as a general, and perfect qualifications for the command of an army ; that justice and temperance were united in his character, and that he justly passed for a person of virtue.

But he lamented the certainty of his poverty, and said, that fortune, in this particular, had treated him with injustice, by misplacing him in the class of indigent senators.

In order, therefore, to supply that deficiency, said Pyrrhus, (provided thou wilt assist me to negotiate an honorable peace) I am ready to give as much gold and silver as will raise thee above the richest citizen of Rome ;

being fully persuaded, that no expence can be more honourable to a prince, than that which is employed in the relief of great men who are compelled by their poverty to lead a life unworthy of their virtue, and that this is the noblest purpose to which a king can possibly devote his treasures.

The answer of Fabricius was as follows :

“ As to my poverty, thou, hast indeed, been rightly informed. My whole estate consists in a house of but mean appearance, and a little spot of ground, from which, by my own labour, I draw my support.

“ But if any have been persuaded to think, that this poverty makes me less considered in my country, or in any degree unhappy, they are extremely deceived.

“ I have no reason to complain of fortune; she supplies me with all that nature requires; and, if I am without superfluities, I am also free from the desire of them.

“ With these, I confess, I should be more able to succour the necessitous, the only advantage for which the wealthy are to be envied. But small as my possessions are, I can still contribute something to the support of the state and the assistance of my friends.

“ With regard to honours, my country places me, poor as I am, upon a level with the richest; for Rome knows no qualifications for great employments, but virtue and ability.

“ She intrusts me with the command of her

armies, and confides to my care the most important negociations. My poverty does not lessen the weight and influence of my counsels in the senate. The Roman people honour me for that very poverty which some consider as a disgrace. They know the many opportunities I have had in war to enrich myself, without incurring censure.

“ They are convinced of my disinterested zeal for their prosperity ; and, if I have any thing to complain of in the return they make, it is only the excess of their applause.

“ What value, then, can I set upon gold and silver ? What king can add any thing to my fortune ? Always attentive to discharge the duties incumbent on me, I have a mind free from self-reproach, and I have an honest fame.

## LESSON XLIV.

### PASSION AND PATIENCE.

**P**ASSION is a fever of the mind, which ever leaves us weaker than it found us. It is the threshold of madness and insanity : and indeed they are so much alike, that they sometimes cannot be distinguished, and their effects are often equally fatal.

The first step to moderation is, to perceive that we are falling into a passion. It is much easier, wholly to prevent ourselves from falling into a passion, than to keep it within just



bounds : that which few can moderate, almost any body may prevent.

Envy and wrath shorten life : and anxiety bringeth age before its time. We ought to distrust our passions, even when they appear the most reasonable. He who overcomes his passion, overcomes his strongest enemy. If we do not subdue our anger, it will subdue us.

A passionate temper renders a man unfit for advice, deprives him of his reason, robs him of all that is great or noble in his nature, destroys friendship, changes justice into cruelty, and turns all order into confusion.

Herod, the Tetrarch of Judea, had so little command over his passion, that upon every slight occasion, his anger would transport him into absolute madness. In such a desperate fit he killed Josippus.

Sometimes he would be sorry, and repent of the folly and injuries he had done, when anger had clouded his understanding ; and soon after commit the same outrages, so that none about him were long safe : and no wonder, for unrestrained anger quickly breaks out into madness.

There is no difference between a madman and an angry man while the fit continues ; because both are void of reason, inexorable and blind.

Passion is a vice that few men are able to conceal, for if it do not betray itself, by ex-

ternal signs, such as a sudden paleness of the countenance and trembling of the joints, it is more impetuous within ; secretly knaws the very heart, and produces dangerous effects in those who nourish it.

How different is the conduct of him who suffereth not anger to deprive him of reason. The temper of Sir Isaac Newton is said to have been so equal and mild, that no accident could disturb it ; and a remarkable instance of it is authenticated by a person who is still living.

He had a favourite little dog, which he called Diamond, and being one day called out of his study into the next room, Diamond was left behind him.

When Sir Isaac returned, having been absent but a few minutes, he had the mortification to find, that his dog having thrown down a lighted candle among some papers, the nearly-finished labours of many years was in flames, and almost consumed to ashes.

This loss, as he was very far advanced in years, was irretrievable ; yet, without once striking the dog, he only rebuked him with this exclamation ;—" Oh Diamond ! Diamond ! thou little knowest the mischief thou hast done."

## LESSON XLV.

## OF THE RHINOCEROS.

**T**HE Rhinoceros, next to the elephant, is the most extraordinary animal in the East-Indies. He is equal in height to a middling horse, but is shaped like a wild boar, only he is much larger, and has shorter legs.

His skin is without hair, but so thick and hard, as to be almost impenetrable : at a distance it looks as if covered with scales.

On his nose he has a horn of a dark brown colour, which bends backward, and is often two feet long ; he has another horn a little above this, which never exceeds six inches.

His eyes are very small, and he only sees straight forward ; therefore he always runs in a straight line, tearing up whatever stands in his way.

With his horn, he throws stones over his head to a great distance, and even tears up trees by the roots.

He grunts like a hog ; but when pursuing his prey, he makes a terrible noise. He feeds much on the boughs of such trees, as are thick set with strong and tough thorns ; but he prefers the flesh of animals when they come in his way.

He has a natural antipathy to the elephant, and places all his safety in flight. He seldom

attacks a man unless he is dressed in red, a colour to which he has a strong aversion.

The usual method of taking this animal is in pits dug in the paths by which he goes to drink, and covered with branches, grafs, &c.

## LESSON XLVI.

### THE SPHERICAL FORM OF OUR EARTH.

**M**ANY people are apt to fancy the earth an even plane, a round flat surface :— But, if that was the case, the exterior limits of this surface would be found out; and, in approaching any place, it would be impossible to see the tops of towers and mountains before the lower parts of them.

The earth, then, must be a globe ; but it is not exactly and strictly spherical, for it is a little more raised under the line, and flatter towards the poles, nearly resembling an orange.

But that deviation from a circular form is very inconsiderable, at the most only ten German miles, which is scarcely perceptible in a globe, whose circumference is five thousand four hundred German miles, and the diameter one thousand seven hundred and twenty.

There will be no doubt of the form of the earth being nearly spherical, if we consider, that, in the eclipses of the moon, the shadow



which the earth casts on that planet is always round.

Besides, if the earth were not round, how could they have sailed round it, or how should the stars rise and set sooner in the eastern than in the western countries. Here, again, is the wisdom of the Creator manifest.

The form he has given to the earth is the most proper and convenient for a world like ours, and for its inhabitants. Light and heat, so necessary for the preservation of creatures, are by this means, distributed over the whole earth.—From thence, also, proceed the daily returns of night and day, and the annual return of heat and cold, &c.

The water is equally distributed over the globe, and the salutary use of the winds is felt over every part of the earth. We should be deprived of all those advantages, if our earth had any other form. In some countries, it would be a paradise, in others a chaos ;—one part of it would be swallowed up in water, the other burnt up with the heat of the sun.

In certain countries, mankind would be exposed to furious tempests, which would destroy every thing, while they would be stifled in other places by the want of air, the current of which would be nearly stopped.

One part of the earth would enjoy the benign influence of the sun, while the other would be frozen with cold. What pride and ignorance should we not betray, if we did not

acknowledge in this, the hand of an almighty and benevolent Creator ? Should we deserve to inhabit a world, where all is so wisely ordained, if, like the brutes, we were insensible to this admirable plan, and the numberless blessings which accrue from it ?

## LESSON XLVII.

### OF THE CAMEL.

**A**NOTHER native of the East-Indies is the camel, one of the most serviceable creatures in the world. He kneels down to receive his burdens, and when he has his accustomed load, gets up on his feet again ; but if he feels himself overburdened, he will not rise, but cry till part of it is taken off.

One of them will carry ten or twelve hundred weight, forty miles a day, for thirty or forty days together. They have no teeth in the upper jaw. They will travel forty hours without either meat or drink, and nine days without drink : they have two stomachs admirably contrived for this purpose. The person, who dissected one at Paris, found in his second stomach several square holes, which were the mouths of about twenty cavities, like bags, placed between the two membranes, which compose the substance of the stomach.

In these receivers, he has enough of water to serve him for so many days. The hunch on

his back is not flesh, much less bone, but mere hair ; for when this is pressed close down, he is no more hunch-backed than a swine.

They subsist on very little, which enables them to travel through those vast and barren deserts. How wise is he, who caused these to be natives of those countries, where such creatures are absolutely necessary. A further instance of this is, that the African camel, who has still greater and rougher journeys to make, is larger and stronger, and capable of carrying heavier burdens than those of Asia.

Another wonderful property in camels is, that of foreseeing the poisonous winds, which kill in a moment. A little before these come they run together and cry, and hide their noses in the earth : and, as soon as they are past, they lift up their heads and continue their journey.

## LESSON XLVIII.

### THE TWO BROTHERS.

**A**MONGST the numerous adventurers, who went to South-America, in pursuit of gold and silver, was a Spaniard, whose name was Pizarro, and, who, like others, was anxious to try his fortune.

As he had a great affection for his elder brother, he communicated to him his design, and earnestly entreated him to go along with

him, promising to give him an equal share of whatever the expedition should produce.

His brother, whose name was Alonzo, was a man of good understanding and easy temper. He did not much like the proposed expedition, and endeavoured to persuade Pizarro to abandon it, representing to him the certain dangers he would have to encounter, and the great uncertainty of success.

However, perceiving that all arguments were in vain, he consented to accompany him, declaring at the same time, that he wanted no part of the riches he might procure, and only asked to have a few servants and his baggage.

Pizarro then disposed of all his effects, purchased a vessel, and embarked with several other adventurers, who had no doubt of making immense fortunes.

Alonzo, on the other hand, took with him only a few-ploughs, harrows, and other implements of husbandry ; together with some corn, and seeds of different sorts of vegetables.

Though this conduct appeared very strange to Pizarro, yet he took no notice of it to his brother, wishing to avoid the least appearance of altercation.

A prosperous gale wafted them across the Atlantic, when they put into the last port they intended to stop at, until they should reach the land of gold and silver.



Here Pizarro purchased several implements, used in digging for, melting and refining, the gold he doubted not of finding, and also procuring labourers to assist him in the work. Alonzo purchased only a few sheep, and four stout oxen, proper with their harness for ploughing.

From hence they set sail, and arrived safe at their destined port. Alonzo then acquainted his brother, that as his intentions were only to accompany and assist him in the voyage, he should stay near the borders of the sea with his servants and cattle, whilst he traversed the country in search of gold; and as soon as he had procured as much as he wanted, he should be ready to accompany him back to Spain, whenever he should return to the coast.

Pizarro set out immediately, and though he said nothing to his brother, yet could not help expressing his contempt of him to his companions. "I have always been accustomed, (said he to his followers) to consider my brother as a man of sense; but I now perceive my mistake.

He intends to amuse himself with his sheep and oxen, as if he were actually on his own farm in Spain. We, however, know better than to waste our time in that manner. We, in a short time shall enrich ourselves for the rest of our lives."

His speech was universally applauded, ex-

cepting by one Spaniard, who, as he marched on, shook his head, and told Pizarro, that he probably might not find his brother so great a fool as he imagined.

They continued their journey into the country for several days, and met with numberless obstacles, such as being obliged to cross rivers, to ascend craggy mountains, and penetrate almost impervious forests; sometimes scorched with the intense heat of the sun, and then soaked by the violent rains that fell.

In spite of all difficulties, they pursued their search for gold, and at last came to a place where they found it in tolerable quantities. Success inspired them with courage, and they continued their labours, till their provisions were all expended.

Though they gained gold, they suffered much from hunger, but contented themselves with living on such roots and berries as the earth spontaneously produced. Even this supply at last failed them, and, after losing several of their company by famine and hardships, the rest with difficulty crawled back to the place where they had left Alonzo, carrying with them that pernicious gold, for which they had exposed themselves to the dangers of death in so many miserable shapes.

## LESSON XLIX.

## THE SAME CONTINUED.

**I**N the mean time, Alonzo, who foresaw all these disasters, was employing himself in a far more useful manner. His knowledge in husbandry, pointed out to him a spot of considerable extent and fruitful soil, which he ploughed up, by the assistance of his servants and the oxen he had brought.

He then committed the different seeds, which he had furnished, to the bosom of the earth. Every thing prospered beyond expectation, and a plentiful harvest rewarded his toils. His sheep also proved prolific.

In the intervals of time, Alonzo and his servants employed themselves in fishing; and the fish they caught was dried and salted, having found salt upon the sea shore. So that by this time, they had formed a tolerable quantity of provisions.

Alonzo received his brother Pizarro, on his return, with the utmost respect, and enquired what success he had met with.

Pizarro then informed him of the vast quantity of gold they had found, but that several of his comrades had perished, and those who remained, were in a starving condition.

He immediately requested his brother to give him something to eat, having tasted no

other food for two days, than the roots and barks of trees.

To this request Alonzo very coolly replied, that his brother should remember, on their departure from Europe, that they had agreed not to interfere with each other; and that, as he had relinquished all pretensions to the gold they might discover, they could have no right to any part of the produce of his labour.

“ If thou thinkest proper (added Alonzo) to exchange some of thy gold for provisions, I shall then be ready to accommodate thee.”

However unkind Pizarro thought this behaviour of his brother, he and his companions, being in a starving condition, were obliged to submit to his demands. Alonzo placed so high a value on his provisions, that he soon became master of all the gold they had collected, merely to procure them articles of subsistence.

Alonzo then proposed to his brother to embark for Europe, as the vessel in which they had arrived at America was still in good condition, and the winds and weather favourable.

Pizarro, with a stern, haughty, and disdainful look, replied, that since he had stripped him of all the wealth he had acquired with such danger and fatigue, and treated him so unbrotherly, he might return without him.

As to himself, he said, he would remain upon that desert shore, and there end his life. Alonzo, instead of resenting this language,



caught his brother in his arms, and thus addressed him :

Is it possible, that my dear brother could believe that I meant to deprive him of the gold he had so dearly bought ? May all the gold in the universe perish, rather than that I should treat thee in such a manner ! I perceived thy impetuous desire for gold, and I have taken this method to draw thee from thy attachment to it.

My prudence and industry appeared to thee as chimerical, since thou imagined that nothing can be wanting to him who possesses gold ; but thou hast now learned, that all the gold thou hadst found, would not have prevented thee and thy followers from starving, had not my industry and foresight prevented it.

I am willing to flatter myself, that thou wilt be wiser for the future ; and therefore, take back thy gold, and make a proper use of it for the time to come."

This unexpected generosity of Alonzo, filled Pizarro with astonishment and gratitude, and he was, for the first time, obliged to confess, that industry and prudence were preferable to gold. They then embarked for Europe, and, after an easy passage, arrived safe in Spain.

Pizarro, during the voyage, often intreated his brother to accept of one half of the gold, which Alonzo steadily refused, saying, that he who can raise what is sufficient for the supply

of his natural wants, stands in no need of the assistance of gold.

## LESSON L.

### ON TRUTH AND SINCERITY.

**T**RUTH has, in reality, all the advantages of appearance, and many more. If the shew of any thing be good for aught, I am sure sincerity is better : for why does any man dissemble, or seem to be that which he is not, but because he thinks it good to have such a quality as he pretends to ; to counterfeit and dissemble, is to put on the appearance of some real excellency.

Now the best way in the world, for a man to seem to be any thing, is really to be what he would wish to be taken for.

Besides that, it is many times as troublesome to make good the pretence of a good quality, as to have it ; and if a man have it not, it is ten to one, but he is discovered to want it, and then all his labour and pains, that he might seem to have, are lost.

There is something unnatural in painting, which a skilful eye will easily distinguish from natural beauty and complexion.

It is hard to personate and act a false part long, for where truth is not at the bottom, nature will always be endeavouring to return,

and will peep out and betray herself one time or other.

Therefore, if any person think it convenient to seem good, let such an one be so indeed, and then his goodness will appear to every one's satisfaction; so that, upon all accounts, sincerity is a part of true wisdom.

## LESSON LI.

### OF THE HURRICANE.

THE Cape of Good Hope, and many islands in the West-Indies, are famous for their hurricanes, and that extraordinary cloud which is said to produce them.

This cloud, which is the forerunner of an approaching hurricane, appears, when first seen, like a small spot on the edge of the sea, and is called by sailors the bull's eye, from being seen so minute at a vast distance.

All this time a perfect calm reigns over the sea and land, while the cloud grows gradually broader as it approaches: at length, coming to the place where its fury is to fall, it fills the whole horizon with darkness.

During all the time of its approach, an hollow murmur is heard in the cavities of the mountains; and beasts and animals, sensible of its approach, are seen running over the fields to seek for shelter.

Nothing can be more terrible than its vio-

lence, when it begins. The houses in those countries, are made of timber, which better resists its fury.

The sun, which but a moment before blazed with mid-day splendor, totally disappears, and a midnight darkness prevails; except that the air is incessantly illuminated with gleams of lightning. The rain falls at the same time in torrents.

The hurricanes are not less offensive to the sense of smelling, also; and never come without leaving the most noisome stench behind them.

The first mariners who visited those regions, suffered greatly, and many were the wrecks which were made by those dangerous storms; but at present they escape better, being made wise by experience. These awful winds abound, more or less, in all hot climates.

## LESSON LII.

### ON THE UNCERTAINTY OF WORLDLY ENJOYMENTS.

**W**E see the instability of snow, and how suddenly the heat of the sun, mild and damp air, or heavy rains, make it disappear. Every thing around us, changes its appearance in a few hours: and there scarce remains the least trace of that snow, which had covered the streets, villages, and fields.



Is not this sudden revolution calculated to make us reflect on the uncertainty and vanity of all earthly goods? Undoubtedly, it is not without design, that nature presents us with such images of the instability of worldly things. In every season, in every variation which their return occasions, nature proclaims with a strong and persuasive voice, this great truth, all is vanity.

Let us look around us; do we see any thing that is not frail and perishable? How soon are we deprived of the pleasures of the senses? They disappear when we have scarcely begun to enjoy them. We are often at sun-rise cheerful and content: and before it sets, we are plunged into sorry and distress.

Has not every one experienced, in the course of their life, how uncertain and transient the enjoyments here are? The riches, of which we are so proud, make themselves wings and fly away, like an eagle, from the possessor, at a time when he flattered himself most with a peaceable and uninterrupted enjoyment of them.

The step from the greatest opulence, to want and misery, is often as sudden as the coming of a thaw after the severest cold.—Even our life and health are as transitory as all other sublunary things.

It is too true, however, that these sorts of reflections seldom occur to us, whilst we are in possession of earthly enjoyments. We are

like those who, in a fine winter's morn, go abroad, without thinking of the sudden changes of weather, so frequent at that season.

When fortune smiles upon us, and we are in the midst of joy and pleasure, we think we have nothing to fear ; and we do not consider, how suddenly the happiest situation may be changed into misery.

And supposing we have not hitherto had this sad experience ; a time will come, when we shall be convinced, of the nothingness and frailty of every thing here.

To those who are at present in the spring or summer of life, winter will soon come ; and they will then experience how transient those enjoyments are, on which they had depended with so much confidence. They will learn, that all earthly pleasures are like snow, which dazzles the eye indeed, but soon melts and is no more.

## LESSON LIII.

### THE EXCELLENCE AND NECESSITY OF INDUSTRY.

**D**ILIGENCE, industry, and proper improvement of time, are material duties of young people. To no purpose are they endowed with the best abilities, if they want activity for exerting them.

Unavailing, in this case, will be every direction that can be given them, either for their temporal or spiritual welfare. In youth, the habits of industry are most easily acquired : in youth, the incentives to it are strongest, from desire and from duty, from hope, and from all the prospects which the beginning of life affords.

If dead to all these calls, thou shouldest already begin to languish in slothful ease and inaction, what will be able to rouse thee in the more sluggish current of advancing years? Industry is not only an instrument for improvement, but a foundation of much satisfaction.

Nothing is more contrary to the true enjoyment of life than the relaxed and feeble state of an indolent mind. He, who is a stranger to industry, may possess, but he cannot enjoy ; for it is labour only, which gives a relish to the things of this life.

It was an useful appointment for man, Thou shalt get thy bread by the sweat of thy brow. It is the necessary condition of our possessing a sound mind in a sound body. Sloth is so inconsistent with both, that it is hard to determine, whether it be a greater foe to virtue, or to health of body.

Inactive as it is in itself, its effects are fatally powerful. Though it appear a slowly-flowing stream, yet it undermines all that is stable and flourishing. It not only saps the

foundation of every active virtue, but pours upon us a deluge of evils, and, too often, shameful crimes.

It is like water which putrefies by stagnation, and then sends up hurtful vapours, and fills the air with death. Fly, therefore, from idleness, as the certain parent both of guilt and of ruin.

## LESSON LIV.

### OF THE ICHNEUMON.

**A**N animal, of a very peculiar sort, is the Ichneumon. It is of the weasel kind, with a longer and narrower body than a cat, somewhat approaching to the shape and colour of a badger. Its nose is black and sharp like that of a ferret.

Its legs are short, and each of its feet has five toes. Its tail is very long, and its teeth and tongue much like those of the cat. It is a very cleanly animal, very brisk and nimble, and of great courage. It will combat a dog, and destroy a cat, by biting its throat.

But it is quite inoffensive to mankind, and is kept tame in Egypt, running about the houses, destroying all vermin, and playing tricks like a spaniel.

His legs being short, he is not easily seen; but he has a way of concealing himself yet more, by crawling with his belly close to the



ground. But on the least noise, (for his hearing is very quick) he starts up erect on his hind legs.

If the noise be made by any reptile, bird, or small beast, he observes whereabouts it is, then places his nose directly in a line with it, and begins to move towards it.

He is silent and slow, but constant in his approach, often stopping to hear or to look forward, and to know exactly where his object is ; when he has got within about five feet, he stops, and having taken good aim, he springs directly from the place on his prey.

Thus he deals with birds and beasts. But to serpents he gives chase, and to avoid their bite, always seizes them by the neck.

Gesner tells us, that the Ichneumon is not only an enemy to serpents themselves, but to their eggs also, which he hunts after, and continually destroys, though he does not feed upon them.

How merciful is our great Creator ! See this animal given to those countries, where such terrible reptiles abound ! They would otherwise most probably be uninhabitable.

## LESSON LV.

### THE FORCE OF CUSTOM.

**I**T is both a true and a common saying, that, " custom is a second nature." It is

able, indeed, to form a man anew, and give him inclinations and capacities, altogether different from those he was born with.

Doctor Plot, in his History of Staffordshire, tells us of an idiot, who lived within the sound of a clock, and always amused himself with counting the hour of the day, whenever the clock struck.

The clock being spoiled by some accident, the idiot continued to count the hour without the help of it, in the same manner as when it was entire.

Though I dare not vouch for the truth of this story, it is very certain, that custom has a mechanical effect upon the body, at the same time that it has a very extraordinary influence on the mind.

Custom makes every thing pleasant to us. Sir Francis Bacon observes, in his Natural Philosophy, that our taste is never better pleased, than with those things which were at first unpalatable.

He gives particular instances of claret, coffee, and other liquors, which the palate seldom approves on the first taste ; but when it has once got a relish of them, it generally retains it for life.

The mind is constituted after the same manner ; and, after having habituated herself to any particular exercise or employment, not only loses her first aversion to it, but conceives a certain fondness and affection for it.

One of the greatest geniuses this age has produced, who had been trained up in all the polite studies of antiquity, assured me that upon his being obliged to search into several rolls and records, notwithstanding such an employment was at first very dry and irksome to him, he at last took a pleasure in it.

I would therefore recommend to every one that admirable precept which Pythagoras is said to have given to his disciples : " Pitch upon that course of life which is the most excellent, and custom will render it the most delightful." Men, whose circumstances will permit them to chuse their own way of life, are inexcusable, if they do not pursue that which their judgment tells them is the most laudable.

Since custom is a second nature, we must gain habits of virtue in this life, if we would enjoy the pleasures of the next. The state of bliss, we call heaven, will not be capable of affecting those minds which are not thus qualified for it.

We must, in this world, get a relish for truth and virtue, if we would wish to taste that knowledge and perfection which are to make us happy in the next.

The seeds of those joys and pleasures, which are to rise up and flourish in the soul to all eternity, must be planted during the present state of probation. In short, heaven

is the natural effect of a religious life as well as the reward of it.

## LESSON LVI.

### OF THE TIDES.

**T**HE most obvious, and the most generally acknowledged motion, is that of the tides. This element is observed to flow for certain hours, from south to north; in which flux or motion, which lasts about six hours, the sea gradually swells; so that, entering the mouths of rivers, it drives back the river waters to their heads.

After a continual flow for six hours, the sea seems to rest for a quarter of an hour, and then begins to ebb, or retire back again, from north to south, for six hours more; in which time, the waters sinking, the rivers resume their natural course.

After a seeming pause for a quarter of an hour, the sea again begins to flow as before: and thus, it has alternately risen and fallen twice a day, since the first time it was formed. This amazing appearance did not fail to excite the curiosity, as it did the wonder, of the ancients.

After some wild conjectures of the earliest sages, it became well known about the time of Pliny, that the tides were under the influ-



ence, in a small degree, of the sun ; but in a much greater, of the moon.

Though others have endeavoured, with tolerable success, to explain this wonderful fact; yet it never was precisely described before our famous Newton, as we know of.

Thus, as well as governing the day and the night, according to the divine appointment, these two great lights serve other grand purposes, particularly the latter luminary, in the motion of the sea.

## LESSON LVII.

### USE OF VEGETABLES.

**W**HEN I consider the great number and variety of vegetables, I discover in this as in every thing else, the beneficent views of my Creator.

What, indeed, could be proposed by covering the earth with so many different herbs, plants, and fruits, but the advantage and happiness of his creatures ? They already reckon above thirty thousand species of plants, and every day there are new species and new classes found.

Their increase is infinite. For example, who would not be astonished, that a single grain of wheat should produce two thousand others, and that a single grain of poppy should

multiply to such a degree, that in two or three years, a whole field might be sowed with it.

Can we suppose, that God had not the advantage of his creatures in view, when he ordained this prodigious increase of plants? There can remain no doubt of the Creator's intention, if we consider the use made of vegetables from the remotest times.

Do not plants and fruit furnish us every day with the most wholesome nourishing food; Do we not mostly owe our cloaths, houses and furniture to the vegetable world.

There is no part of plants that has not its use: The roots furnish medicines; they serve for food and fuel, to make pitch, dyes, and all sorts of utensils. Of wood, they make coal, buildings, fires, medicines, paper, dyes, and a vast number of instruments.

Even the bark has its utility in medicine, in tanning, &c. The ashes serve to manure and improve the ground, to bleach cloth, to make salt-petre, and they make use of potashes in many manufactures. Rosin is useful to painters.

They make use of turpentine in medicine; hard rosin to varnish, to solder. Flowers please and delight, both by their colour and smell. They serve as medicine, and are particularly useful in furnishing bees with wax and honey.

The fruits which ripen by degrees, serve for our food, and are eaten either raw, baked,

dried, or preserved. But vegetables are not for the use of man alone. They are of still greater use to animals, most of which have no other food.

The reason there are so many fields, and so great variety of herbs and plants, is, that all the different animals may find their proper food. Who can reckon all the blessings the vegetable world affords us ;

## LESSON LVIII.

### AN EVENING CONTEMPLATION.

**B**EING yesterday, about sunset, walking in the open fields, till the night insensibly fell upon me, I at first amused myself with all the richness and variety of colours, which appeared in the western parts of the firmament : in proportion as they faded and went out, several stars and planets arose, one after another, till the whole expanse was in a glow.

The blueness of the ether was exceedingly heightened and enlivened by the season of the year, and by the rays of all those luminaries which passed through it. That space, called the milky way, appeared in its most beautiful white.

To complete the scene, the full moon rose at length in clouded majesty, and opened to the eye a new picture of nature, which was more finely shaded and disposed amongst soft-

er lights, than that which the sun had before discovered in the day.

As I was thus surveying the moon walking in her brightness, and taking her progress amongst the constellations, the language of David was brought to my remembrance, " When I consider the heavens, the work of thy hands, the moon and the stars which thou hast ordained; what is man that thou art mindful of him, and the son of man that thou regardest him !"

From these and such like reflections, I could not but look upon myself as a very insignificant creature, in the immensity of the works of God ; and with great cause of belief and astonishment, that I was also the object of his general and especial providence.

## LESSON LIX.

### AN ACCOUNT OF A REMARKABLE STORM IN ENGLAND.

ONE of the most dreadful storms we have an account of, in this kingdom, was that of Hertfordshire, in the year 1697. It began by thunder and lightning, which continued for some hours; when suddenly, a black cloud came forward against the wind, and marked its passage with devastation.

The hail-stones, which it poured down, being measured, were found to be many of them



fourteen inches round, and consequently about the size of a bowling-ball, such as idle men trifle away their time with.

Wherever this storm came, every plant fell before it; it tore up the ground, split great oaks, and other trees without number; the fields of rye were cut down, as if levelled with a scythe; wheat, oats, and barley suffered the same damage.

The inhabitants found but a precarious shelter, even in their houses; their tiles and windows being broken by the violence of the hailstones.

The birds, in this general wreck, vainly tried to escape by flight; pigeons, crows, rooks, besides many of the feebler and smaller kind, were brought down.

An unhappy young man, who had not time to take shelter, was killed; one of his eyes was struck out of his head, and his body was all over black with the bruises: another had just time to escape, but not without the most imminent danger, his body being bruised all over. But what is most extraordinary, all this fell within the compass of a mile.

## LESSON LX.

## THE CHANGE OF SEASONS.

**I**N the warmest climates as well as in the coldest, there are but two seasons of the year really different. The coldest countries have summer for about four months ; during which the heat is great, occasioned by the length of the days, and the vertical position of the sun.

Their winter lasts eight months. Spring and autumn are scarcely perceptible there ; because, in a very few days, an extreme heat succeeds an extreme cold ; and on the contrary, the great heats are immediately followed by the most severe cold.

The hottest countries have a dry and burning season for seven or eight months. Afterwards comes rain, which lasts four or five months ; and this rainy season makes the difference between the summer and winter.

It is only in temperate climates, that there are four seasons really different in the year. The summer heats gradually decrease ; so that the autumnal fruits have time to ripen by degrees, without being hurt by the cold of winter.

In the same manner, in spring, the plants have time to shoot, and grow insensibly, without being destroyed by late frosts, or too much

hastened by early heats. In Europe, these four seasons are most perceptible : and particularly in Italy, and in the south of France.

If the melted snow and rain remained on the ground without evaporating, the water would annually rise to the height of a foot and three quarters in most countries. This change of seasons deserves our admiration.

It cannot be attributed to chance ; for in fortuitous events there can neither be order nor constancy. Now, in every country throughout the world, the seasons succeed each other with the same kind of regularity as the nights and days, and change the appearance of the earth, nearly at the usual time.

We see it successively adorned, sometimes with herbs and leaves, and sometimes with flowers, and sometimes with fruit. Afterwards it is stripped of all its ornaments, till spring returns.

Spring, summer, and autumn, provide food for men and animals, in giving them abundance of fruits. And though nature appears dead in winter, that season is not without its blessings ; for it moistens and fertilizes the earth, and by that preparation makes it fit to produce its plants and fruits in due season.

As the seasons succeed in nature, so do they in the course of our lives ; but with this difference, that those which are past never return.

## LESSON LXI.

## OF THE CHIMPANZE, &amp;c.

**T**HE Chimpanze is an animal found in Angola, in Africa. It nearly approaches the human figure ; but it is of a fierce disposition, and remarkably mischievous. In the year 1738, one of those creatures was brought to England. It was about twenty months old.

It was of the female sex, walked erect, was not hairy on all parts of the body, like those of the monkey species, and was of a strong muscular make. It would eat any coarse food, but was very fond of tea, which it drank out of a cup, with milk and sugar.

It slept in the manner of the human species, and its voice resembled ours, when we speak hastily, but without distinct or articulate sounds.

The female generally grows to about five feet high : the males larger, they are very bold and will fight a man, though he be armed.

There is a great variety of the monkey kind. There is a remarkable sort in the West-Indies, of the size of a fox. Its face is raised high, its eyes black and shining, and its ears small and round.

Its hairs are so nicely disposed all over the body, that it appears perfectly smooth ; and



are much longer under the chin, so that they form a kind of beard there. These are found in great numbers in the woods, and make a loud and frightful noise. But it is very common for one only to make a noise, and the rest form a mute assembly round him.

Marcgrave says, " I have frequently seen great numbers of them meeting about noon, at which time they formed a circle, and one placing himself above the rest, began to make a loud noise.

" When he had thus proceeded by himself for some time, the rest all remaining silent, he lifted up his hand, and they all instantly joined in a sort of chorus.

" This intolerable yell continued, till the same monkey, who gave the signal for their beginning, lifted up his hand a second time ; on this they were all silent again, and so finished the business of the assembly."

## LESSON LXII.

### OF WHIRLPOOLS.

**T**HE number of currents at sea, are impossible to be recounted, nor indeed are they always known ; new ones are daily produced by a variety of causes, and as quickly disappear. When a regular current is opposed by another in a narrow strait, or where the

bottom of the sea is uneven, a whirlpool is often formed.

These were formerly considered as the formidable obstructions to navigation, and the ancient poets and historians speak of them with terror ; they are described as swallowing up ships, and dashing them against the rocks at the bottom : imagination helping to paint them more dreadful.

But it is certain, that some of these whirlpools are very dangerous, where the tides are strong and the tempests fierce. I shall mention only one, called the Maelstrom, upon the coast of Norway, which is considered as the most dreadful and devouring in the world.

This name which it has received from the natives, signifies the naval of the sea, since they suppose that a great share of the water of the sea, is sucked up and discharged by its whirlpool,

A particular description of the internal parts is not to be expected, since none who have unhappily got in there, returned to give information.

The body of the waters, which form this whirlpool, are extended in a circle above thirteen miles in circumference. In the midst of this stands a rock, against which the tide, in its ebb, is dashed with inconceivable fury. At this time, it instantly swallows up every thing that comes within its power.

No skill in the mariner, nor strength in

rowing can ensure an escape ; the sailor at the helm, who guides the vessel, finds her go, at first, in a current opposite to his intentions ; his vessel's motion, though slow in the beginning, becomes every moment more rapid ; it goes round in circles still narrower and narrower, till at last it is dashed against the rocks, and instantly disappears : nor is it seen again for six hours, till the tide flowing, it is vomited forth with the same violence with which it was drawn in.

The noise of this dreadful whirlpool, still further contributes to encrease its terror, which, with the dashing of the waters, and the dreadful valley, if it may be so called, caused by their circulation, makes one of the most terrible objects in nature.

## LESSON LXIII.

### THE WISDOM OF EARLY PIETY.

**A**S soon as we are capable of reflection, we must perceive, that there is a right and a wrong in human actions. We see, that those who are born with the same worldly advantages, are not all equally happy, or equally prosperous in the course of life.

Whilst some of them, by a wise and steady conduct, attain distinction amongst the virtuous part of mankind, and pass their days with comfort and respect ; others of the same



rank, by mean and vicious behaviour, forfeit the advantage of their birth, plunge themselves into much misery, and end, in becoming a disgrace to their friends and a burden on society.

Early then we may learn, that it is not on the outward condition in which we find ourselves placed, but on the part we are to act, that our welfare or happiness, our respect amongst men, or our infamy depend.

Now, when in the beginning of life, what can be of greater moment, than to regulate our conduct with the most serious attention, before we have yet committed any shameful and irretrievable errors ?

If instead of cultivating the mind for this valuable purpose, we deliver ourselves up, at so precarious a time, to sloth and pleasure ; if we refuse to listen to any counsellor, but humour, or to attend to any pursuit, but that of amusement ; if we allow ourselves to float loose and careless on the tide of life, ready to receive any direction which the current of fashion may happen to give us ; what can we expect will follow from such a beginning ?

Whilst so many around us are suffering the sad consequence of such indiscretion, for what reason shall not these consequences extend to us ? Shall happiness grow up to us of its own accord, and solicit or beg our acceptance ; when, to the rest of mankind, it is the fruit of long cultivation, and the acquisition of labour and care ?



O then, let us remember our Creator in the days of our youth, being fully assured, that no good can be done, which does not proceed from him ; yet, seeing that without we exert our minds and hearts towards him, which in scripture is called occupying the talent, we shall not partake of his goodness ; let us in the name of his son, be faithful and given up to serve him : so shall we not only ensure to ourselves, what happiness is best for us in this life, but full peace and glory in that which is to come.

## LESSON LXIV.

### THE SHIPWRECK.

**S**PITZBERGEN is a far northern country, which is perpetually covered with ice and snow, owing to the severity of the weather.

The soil is hardly capable of producing any vegetable, and only a few animals are found in the country. The island is, a great part of the year, in perpetual darkness, and is at that time inaccessible to ships.

Though it is hardly possible to form to the mind a more dreary country, and where human life must be supported with greater difficulty ; yet in spite of all these obstacles, four men struggled with them for six years, and three of them returned safe to their own country.

The northern seas, owing to the excessive cold of the climate, are frequently so full of ice, as to render it exceedingly hazardous to ships, which are thereby exposed to the danger of being crushed between two immense bodies of ice, or of being so completely surrounded, as to deprive them of every power of moving from the spot.

In this latter alarming situation were the crew of a Russian ship. A council was immediately held, when the mate mentioned what he recollected to have heard, that a ship's crew from Meseu, sometime before, had formed a resolution of passing a winter upon this island, and for that purpose had carried timber proper for building a hut at a little distance from the shore.

This information led the whole company to form the resolution of wintering there, should the hut be fortunately remaining.

They were induced to adopt this measure, from the certainty of perishing, should they remain in the ship. They therefore deputed four of their crew to go in search of the hut, and make what further discoveries they could. These were Alexis Himkof the mate, Iwan Himkof his grand-son, Stephen Scharoff, and Feodor Weregin.

As no human creature inhabited the shore on which they were to land, it was absolutely necessary to carry some provisions with them for their support.

They had to make their way, for nearly two miles, over loose heaps of ice, which the water had raised, and the wind had driven against each other ; and this made it equally difficult and dangerous.

From this consideration they avoided loading themselves too much with provisions, lest their weight might sink them between the pieces of ice, where they must inevitably perish.

Having previously considered all these matters, they provided themselves only with a musket and powder-horn, containing twelve charges of powder and ball, an ax, a small kettle, a bag with about twenty pounds of flour, a knife, a tinder-box, and tinder, a bladder filled with tobacco, and every man his wooden pipe.

Thus poorly equipped, these four sailors reached the island, little thinking what they were to endure whilst they remained on it.

After exploring some small part of the country, they discovered the hut they were in search of, at the distance of about an English mile and an half from the shore. Its length was thirty six-feet, and its height and breadth eighteen.

It consisted of a small antichamber, about twelve feet broad, having two doors, the one to exclude the outer air, and the other to form a communication with the inner room.

This contributed not a little to keep the larger room warm, when it was once heated.



They found in the larger room an earthen stove, constructed in the Russian manner.

They rejoiced exceedingly at this discovery though they found the hut had suffered very much from the severity of the weather, it having been built a considerable time. However they contrived to make it supportable for the night.

The next morning early they repaired to the shore, in order to acquaint their comrades with their success, and also to get from the vessel such provisions, ammunition, and other necessaries, as might in some measure enable them to struggle with the approaching winter.

But what pen can properly describe the terrible situation of their minds, when, coming to the place at which they landed, they discovered nothing but an open sea, clear of all ice, though but a day before, it had covered the ocean!

During the night, a violent storm had arisen, which had been the cause of this change of appearance in the ocean. Whether the ice, which had before surrounded the vessel, being put into motion by the violence of the winds and waves, had crushed the ship to pieces, or whether she had been carried by the current into the main ocean, it was impossible for them to determine.

However, they saw the ship no more, and as she was never afterwards heard of, it is most



likely that she went to the bottom with every person on board.

This dreadful event deprived these poor unhappy people of all hopes of ever again seeing their native country. They returned to the hut, and there bewailed their deplorable lot, more, perhaps, to be pitied, than those who were buried in the bosom of the deep.

## LESSON LXV.

### THE SAME CONTINUED.

**T**HEIR thoughts were, of course, first directed to procure subsistence, and to repair their hut. Their twelve charges of powder and shot soon procured them as many reindeer, of which there fortunately happened to be many on the island.

They then set about repairing their hut, and filled up all the crevices, through which the air found its way, with the moss that grew there in plenty. As it was impossible to live in that climate without fire, and as no wood grew upon the island, they were much alarmed on that account.

However, in their wanderings over the beach, they met with plenty of wood, which had been driven on shore by the waves.

This principally consisted of the wrecks of ships; but sometimes whole trees with their roots came on shore, the undoubted produce

of some more hospitable clime, which were washed from their native soil by the overflowings of rivers, or some other accident.

As soon as their powder and shot were exhausted, they began to be in dread of perishing with hunger ; but good fortune, and their own ingenuity, to which necessity always gives a spur, removed these dreadful apprehensions.

In the course of their traversing the beach, they one day discovered some boards, in which were large hooks and nails in abundance.

By the assistance of these they made spears and arrows, and, from a yew tree, which had been thrown on shore by the waves, they formed plenty of bows.

With these weapons, during the time of their continuance on the island, they killed upwards of two hundred and fifty rein-deer, besides a great number of blue and white foxes.

The flesh of these animals served them for food, and their skins were equally useful in supplying them with warm clothing.

The number of white bears they killed were only ten ; for these animals being very strong, defended themselves with great vigour and fury, and even ventured to make their appearance frequently at the door of their hut, from whence they were driven with some difficulty and danger.

Thus these three different sorts of animals were the only food of those miserable mariners,

during their long and dreary abode on this island.

The intenseness of the cold, and the want of proper conveniencies, rendered it impossible for them to cook their victuals properly, so that they were obliged to eat their provisions almost raw, and without bread or salt. There was but one stove in the hut, and that being in the Russian manner, was not proper for boiling.

However, to remedy this inconvenience as much as possible, they dried some of their provisions during the summer, in the open air, and then hung them up in the upper part of the hut, which being continually filled with smoke, they thus became thoroughly dried. This they used instead of bread, which made them relish their half-boiled meat the better.

They procured their water in summer from the rivulets that fell from the rocks, and in the winter from snow and ice thawed. This was their only drink, and their small kettle was the only convenience they had to make use of for this and many other purposes.

As it was necessary to keep up a continual fire, they were particularly cautious not to let the light be extinguished ; for, though they had both steel and flints, yet they had no tinder, and it would have been a terrible thing to be without light in a climate, where darkness reigns so many months during winter.

They therefore fashioned a kind of lamp,

which they filled with rein-deer fat, and stuck into it some twisted linen, shaped in the form of a wick.

After many trials, they at last brought their lamp to complete perfection, and kept it burning, without intermission, from the day they first made it, till they embarked for their native country.

They also found themselves in want of shoes, boots, and other necessary articles of dress, for all which they found wonderful resources in that genius, to which necessity gives birth.

Having lived more than six years upon this dreary and inhospitable island, a ship arrived there, which took three of them on board, and carried them back to their native country.

The fourth man had been seized with the scurvy, and being naturally indolent, and not using proper exercise, he died, after lingering for some time, and his companions buried him in the snow.

## LESSON LXVI.

### OF THE LION.

**T**HE lion seldom attacks any animal openly, except when compelled by extreme hunger; in that case no danger deters him: but as most animals endeavour to avoid him,



he is obliged to have recourse to artifice, and take his prey by surprize.

For this purpose, he couches on his belly in some thicket, where he waits till his prey approaches ; and then, with one prodigious spring, he leaps upon it at the distance of fifteen or twenty feet, and generally seizes it at the first bound.

If he miss his object, he gives up the pursuit ; and returning to the place of his ambush, he again lies in wait.

The lurking place of the lion is generally chosen near a spring, or by the side of a river ; where he frequently has an opportunity of catching such animals as come to quench their thirst. The following instance of the lion's method of taking his prey, is related by Sparrman, in his voyages.

A Hottentot, perceiving that he was followed by a lion, and concluding that the animal only waited the approach of night to make him his prey, began to consider of the best method of providing for his safety ; which he at length effected in the following singular manner :—observing a piece of broken ground, with a precipitate descent on one side ; he sat down by the edge of it ; and found, to his great joy, that the lion also made a halt, and kept at the same distance as before.

As soon as it grew dark, the Hottentot, sliding gently forward, let himself down a little below the edge of the hill, and held up his

cloak and hat upon a stick, making at the same time a gentle motion with it ; the lion, in the mean while, came creeping softly towards him like a cat, and mistaking the skin cloak for the man himself, made a spring, and fell headlong down the precipice ; by which means, the poor Hottentot was safely delivered from his enemy.

## LESSON LXVII.

### THE NATURE AND PROPERTIES OF AIR.

**A**IR is that fluid and subtile body which furrounds our globe, and which every living creature breathes. Although it is so near us, that it furrounds us on all sides, and that its effects are continually experienced, we do not however know its real nature.

What we do know is, that air must be something coporeal ; for we may be convinced of this, when we move our hands quick, and drive it towards our face. It is not less certain, that air is fluid ; that its parts are separate, pass easily one over another, and by this means yield to every impression.

Weight is a property common to this, as to all other bodies. Although air is a thousand times lighter than water, its weight is nevertheless very considerable.

The force with which air weighs on any surface of a foot square is two thousand pounds.

A man six feet high, whose surface is about fourteen feet square, supports continually a mass of air of two hundred and eighty stone weight.

This perhaps may appear incredible. But the resistance of the air which is in our bodies, prevents our feeling the weight of the outward air ; for the air contained in the human body, preserves the balance with that which surrounds us on all sides.

The elasticity of the air is no less certain. It continually endeavours to extend itself into a larger space ; and 'though it suffers compression, it never fails to unloose itself as soon as the pressure is removed.

Fire and heat shew this property in the air ; and by means of these, it may occupy a space of five or six hundred thousand times greater than what it occupied before without losing any of its elastic force by this prodigious dilatation.

These are so many wonders well worth our admiration ; and in them we find the cause of a multitude of astonishing effects. It is confined rarefied air, which causes a bladder or balloon to ascend from the earth.

It is in the air that the clouds meet, which assume so many different forms and colours ; and which, accordingly as they are condensed or rarefied, collect the vapours, or shed them in rain, hail, or snow, upon the earth.

Without air, we could not make use of our

senses, or breathe. Therefore, the air also, proclaims the rich resources of God's wisdom and knowledge, as well as his goodness and mercy.

## LESSON LXVIII.

### OF THE RATTLE-SNAKE.

THIS is a wonderful creature, whether we consider his form, nature, or disposition. It is certain, that he is capable, by a puncture or scratch of one of his fangs, not only to kill the largest animal in America, and that in a few minutes time, but to turn the whole body into corruption. Yet such is the nature of this dreadful reptile, that he cannot run or creep faster than a man or child can walk, and he is never known to strike until he is first assualted, or fears himself in danger; and even then, he always gives the earliest warning by the rattles at the extremity of the tail.

I have in the course of my travels in the southern states (where they are the largest and most numerous, and supposed to be the most venomous and vindictive) stopt unknowingly so close, as almost to touch one of them with my foot, and when I perceived him, he was drawn up in circular coils ready for a blow.

But however incredible it may appear, this generous, I may say magnanimous creature,



lay as still and motionless as if inanimate ; his head crouched in, his eyes almost shut.

I precipitately withdrew, unless when I have been so shocked with surprize and horror, as to be in a manner rivitted to the spot for a short time, not having strength to go away ; when he often slowly extends himself, and quietly moves off in a direct line, unless pursued, in which case he erects his tail as far as the rattles extend, and gives the warning alarm by intervals.

But if you pursue and overtake him with a shew of enmity, he instantly throws himself into the spiral coil ; his tail, by the rapidity of its motion, appears like a vapour, and makes a quick tremulous sound, his whole body swells through rage, continually rising and falling as a bellows, his beautiful parti-coloured skin becomes speckled and rough by dilatation ; his head and neck are flattened, his cheeks swollen and his lips constricted, discovering his mortal fangs ; his eyes red as burning coals, and his brandishing forked tongue, of the colour of the hottest flame, continually menaces death and destruction, yet never strikes unless sure of his mark.

The rattle-snake is the largest serpent yet known to exist in North-America. I have heard of their having been seen formerly, at the first settling of Georgia, seven, eight, and even ten feet in length, and six or eight inches in diameter ; but there are none of that size

now to be seen ; yet I have seen them above six feet in length, and above six inches in thickness, or as large as a man's leg, but their general size is four, five, and six feet in length.

They are supposed to have the power of fascination in an eminent degree, so as to enthrall their prey. It is generally believed, that they charm birds, rabbits, squirrels, and other animals, and by steadfastly looking at them, possess them with infatuation ; be the cause what it may, the miserable creatures undoubtedly strive by every possible means to escape, but alas ! their endeavours are in vain : they at last lose the power, flutter or move slowly but reluctantly, towards the yawning jaws of their devourer, and creep into their mouths, or lie down and suffer themselves to be taken and swallowed.

## LESSON LXIX.

### WORTHY OF IMITATION.

**D**URING the retreat of the famous King Alfred, at Athelney in Somersetshire, after the defeat of his forces by the Danes, the following circumstance happened, which, while it convinces us of the extremities to which that great man was reduced, will give us a striking proof of his pious and benevolent disposition.

A beggar came to his little castle there, and requested alms; when his queen informed him, that they had only one small loaf remaining, which was insufficient for themselves, and that their friends were gone abroad in quest of food, though with little hopes of success.

The king replied, "Give the poor Christian one half of the loaf. He that could feed five thousand men with five loaves and two fishes, can certainly make that half of the loaf suffice for our necessities."

Accordingly, the poor man was relieved, and this noble act of charity soon recompensed by a providential store of fresh provisions, with which his people returned.

Of all the singular virtues, which united in the character of Gustavus Adolphus of Sweden, that which crowned the whole, was his exemplary piety. The following is related of him, when he was in his camp before Werben. He had been alone in the cabinet of his pavilion, some hours together, and none of his attendants, at these seasons, durst interrupt him.

At length, however, a favourite having some important matter to tell him, came softly to the door, and looking in, beheld the king very devoutly on his knees at prayer. Fearing to molest him in that sacred exercise, he was about to turn his head when the king spied him, and bidding him come in, said,

"Thou wonderest to see me in this posture,

since I have so many thousands of subjects to pray for me; but I tell thee, that no man has more need to pray for himself, than he, who being to render an account of his actions to none but God, is for that reason more closely assaulted by temptation, than all other men besides.

## LESSON LXX.

### REPENTANCE.

**E**USEBIUS, in his history, informs us, that the apostle John, during his ministration to the western churches, cast his eye upon a young man remarkable for the extent of his knowledge and the ingenuoufness of his mind.

The aged apostle, thought that he had discovered in him an useful instrument for the propagating of Christianity; accordingly he took particular pains to convert and instruct him in the divine doctrines of his great master; and that he might be still better acquainted with the system of Christianity, at his departure, he recommended him to the care of a pious old father, who had some authority in the infant church.

The youth continued for a time in the duties of his new profession, and attended with care to the instruction of his venerable tutor.

But his former associates, when they found



themselves deserted by him, were grieved at the success of the apostle, and exerted their utmost efforts to regain so useful and entertaining a companion. They succeeded in their attempts ; the father was forsaken, and his pupil plunged deep into irregularity and vice.

The apostle, after some time, returned to those parts ; and “ where, (said he with impatience to his aged friend) where is my favourite youth ? ” “ Alas ! (replied the good old man with tears in his eyes) he is fallen, irrecoverably fallen : he has forsaken the society of saints, and is now a leader of a gang of robbers in the neighbouring mountains.”

Upon hearing this unexpected and unpleasant account, the apostle forgot his sufferings and his years, and hastened to the place of rendezvous, where being seized by one of the band, he desired to speak with their captain.

The captain being told, that a strange pilgrim asked to be admitted, ordered him to be brought before him : but when he beheld the venerable apostle, his hopes of amusement sunk, and were changed into shame and confusion ; and at his gentle reproof, the hardy leader of a band of robbers, trembled before a poor and helpless old man. He quitted once more the society of wickedness, and lived and died in the service of his redeemer.

## LESSON LXXI.

## OF THE AFRICAN SAND-STORM.

OF all the terrible tempests that deform the face of nature, and repress human presumption, the sandy tempests of Arabia and Africa are the most dangerous and strike the imagination most strongly.

To conceive a proper idea of these, we are by no means to suppose them resembling those whirlwinds of dust, which we sometimes see scattering our air, and sprinkling their contents upon our roads and meadows. The sand storm of Africa gives us a very different appearance.

As the sand, of which the whirlwind is composed, is exceedingly fine, its motion entirely resembles that of a fluid, and the whole plain seems to float onward like a slow inundation.

The body of sand, thus rolling, is deep enough to bury houses and palaces in its bosom: travellers, who are crossing those extensive deserts, perceive its approach at a distance, and in general, have time to avoid it, or turn out of its way, as it generally extends but to a moderate breadth. However, when it is extremely rapid, or very extensive, as sometimes is, the case, no swiftness, no art can avail.

## LESSON LXXII.

THERE IS NOTHING NEW UNDER THE SUN.

**I**T is certain, that in respect to us, there happen many new things upon earth. It is true, new flowers blow every season, and, various fruits ripen. The scene of nature changes every year. Each day brings new events and new revolutions. The situation of objects changes daily, or rather they present themselves to our senses under different forms. But it is only relatively to our limited understandings and knowledge, that it can really be said, there is any thing new under the sun.

Nothing is more certain than the saying of Solomon, that " what has been will be, and what has been done will be done, and there is nothing new under the sun." The Creator, whose wisdom is infinite, has not thought proper to multiply beings unnecessarily.

There are as many of these as our wants, our pleasure, or our curiosity require. We cannot even gain a superficial knowledge of all the works of our Creator, much less are we able to exhaust them. Our senses are not subtle enough to perceive all that he has formed.

Our understandings are too weak to conceive a just and perfect idea of all created beings. We therefore sometimes imagine there are many new things under the sun ;

for, as the whole creation is immense, and as we cannot take in all the parts of it at once, we fancy, that each point of view we see it in, for the first time, is new, because the Creator has in every part of the world, made a wonderful variety and diversity.

The world does not require a continued creation to extend to infinity.—It is enough that the Being of beings should maintain the order he has established from the beginning. He is an artist who requires but a small number of springs to vary the works he has produced; and which are, however, so varied, and in so great a number, that, though they succeed one another, and return with the greatest regularity, they appear to use ever new.

Let us be content to enjoy with gratitude the things he has created, without undertaking to sound the depths of them, or attempting to take in their vast extent.

The impossibility of our reckoning all the works of the creation, is, in some sort, the seal by which we may conclude that the world is the work of a God: and it is, at the same time, a certain proof of the weakness of our understandings.

But have there not been discoveries made lately, which were formerly entirely unknown? Do not all the kingdoms of nature now present phenomena to us that we had no idea of formerly? The most of these discoveries we owe less to our sagacity than to our wants.



In proportion as these multiplied, new means were necessary to supply them, and Providence deigned to furnish us with those. But the means existed before we discovered them.

The minerals, plants, and animals, which we have lately learned to know, existed in the bosom of the earth, or on its surface, before the enquiries and labour of man had made them visible to us.

It is even certain, that many of the discoveries we boast the most of, were made by the ancients, or at least partly discovered. Why then do we not see new kinds of animals, plants and stones? It is because all has been planned by infinite wisdom.

All that he does is so perfect, that it does not require to be renewed or created again; there is sufficient for our convenience and use. Nothing was made by chance, all events are linked together by him in one chain. The whole fabric of the world is preserved by the Providence of its Creator.

## LESSON LXXIII.

### OF VOLCANOS.

**M**INES and caverns reach but a very little way under the earth's surface, and therefore we cannot know by them the deep recesses of our globe. Without all doubt, the wonders which are still unknown, surpass

those that have been represented, as there are depths of thousands of miles which are hidden from our enquiry.

The only tidings we have from those unfathomable regions, are by means of volcanos, those burning mountains, that seem to discharge their materials from the lowest abysses of the earth.

Out of their mouths, which are of a prodigious size, are thrown whole clouds of smoke and ashes, torrents of flame and sulphur, with rocks of an enormous bigness, which are thrown to many miles distance ; so that the force or report of any human invention, such as their great guns, is but as a breeze agitating a feather, and the rattling of a cart-wheel in comparision.

In the deluge of fire and melted matter, which runs down the sides of the mountain, whole cities are sometimes swallowed up and consumed. Nor is the danger of these confined to the eruption only : but the force of the internal struggling for vent, frequently produces earthquakes through the whole region where the volcano is situated.

These volcanos are found in the four-quarters of the globe. In Europe, there are three very remarkable ones : Etna in Sicily, Vesuvius in Italy, and Hecla in Iceland. Etna has been a volcano for ages immemorial. Its eruptions are very violent, and its discharge

has been known to cover the earth sixty-eight feet deep.

In the year 1537, an eruption of this mountain produced an Earthquake through the whole island for twelve days, overturned many houses, and at last formed a new opening, which overwhelmed all within five leagues round. The cinders thrown up were driven even into Italy, and its burnings were seen at Malta, at the distance of sixty leagues.

It is very difficult to get to examine this dreadful place ; but its mouth has been computed to be about two miles over, and so deep that no bottom can be seen ; on its sides, sharp spiky rocks start out between apertures or holes which emit smoke and flame : all this, accompanied with a sound that never ceases, louder than thunder, strikes the bold with horror, and the religious with veneration for him who has power to control its burnings.

## LESSON LXXIV.

### OF THE BROWN BEAR.

**T**HE brown bear is found in almost every climate, and is sometimes carnivorous, but its general food is fruits, roots, and vegetables : it is a savage and solitary animal, lives in desert and unfrequented places, and chuses its den in the most gloomy and retired

parts of the forest, or in the most dangerous and inaccessible precipices of unfrequented mountains.

It retires alone to its den about the end of autumn, (at which time it is very fat) and lives for several weeks, in a state of total inactivity and abstinence from food. During this time, the female brings forth her young and suckles them.

She chuses her retreat for that purpose in the most retired places, apart from the male, lest he should devour them; she makes a warm bed for her young, and attends them with unremitting care during four months, and in all that time, scarcely allows herself any nourishment; she brings forth two, and sometimes three young at a time.

In the spring, the old bears, attended by their young, come out of their retreats, lean and almost famished by their long confinement: they then range through every quarter in search of food.

They frequently climb trees, and devour the fruit in great quantities; particularly the date and plumb-trees, of which they are exceedingly fond. They ascend these trees with surprising agility, keep themselves firm on the branches with one paw, and with the other collect the fruit.

The bear is remarkably fond of honey, which he will encounter great difficulties to obtain, and seeks for with much cunning and avidity. He enjoys, in a superior degree, the



senses of hearing, smelling, and touching. When tamed, he appears mild and obedient to his master, but is not to be trusted without the greatest caution.

The excessive cruelties practised upon this poor animal, in teaching it to walk erect, and regulate its motion to the sound of the flagelet, are such as make sensibility shudder. Its eyes are often put out, and an iron ring being put through the cartilage of the nose to lead it by, it is kept from food, and beaten, till it yields obedience to the will of its cruel tutors.

It is truly shocking to every feeling mind to reflect, that such cruelties should be exercised upon any part of the brute creation by our fellow men ; that they should be rewarded by numbers of unthinking people, who crowd around them, to see the animal's rude attempts to imitate human actions, is not to be wondered at ; but it is much to be wished, that the timely interference of the magistrates would prevent every exhibition of this kind, that we might not be reproached with tolerating practices so disgraceful to humanity.

One of these animals, presented to the Prince of Wales, a few years ago, was kept in the tower of London. By the carelessness of the servant, the door of his den was left open, and the keeper's wife happening to go across the court at the same time, the animal flew out, seized the woman and fastened upon her neck, which he bit ; and, without offering any fur-

ther violence, lay sucking the blood out of the wound.

Resistance was in vain, as it only served to irritate the brute ; and she must inevitably have perished, had not her husband luckily discovered her situation, and by a sudden blow with a staff, obliged the bear to quit his hold and retire to his den ; which he did with great reluctance, and not without making a second attempt to come at the woman, who was almost dead through fear and loss of blood.

It is somewhat remarkable, that whenever he happened to see her afterwards, he growled and made most violent struggles to get out to her. The Prince, upon hearing of the circumstance, ordered the bear to be killed.

## LESSON LXXV.

OF THE LUMINOUS PARTICLES OBSERVED  
ON THE SURFACE OF THE SEA.

**W**HEN a ship is under full sail, we often see a great light in her wake, that is in the water she has run through, and, as it were, broken in her passage. Those who do not look narrowly at this light, often attribute it to the moon, the stars, or the lantern on the stern.

But by a little attention, this mistake is easily rectified, since the light is greatest when

the moon is under the horizon, when the stars are covered by clouds, when the candle in the lanthorn is extinguished, and when no other light appears on the surface of the sea.

This light is not always equal, since, on some occasions, it is hardly discernible; sometimes it is clear, and at others languid; sometimes it is far extended, and at others not.

This light is sometimes so great, that we may read by it, nine or ten feet above the surface of the water. As for its extent, sometimes the whole wake appears luminous for the space of thirty or forty feet; but the light decreases in proportion as it is farther from the ship.

Sometimes we may in the wake easily distinguish the luminous from the obscure parts; on which occasion the wake appears like a beautiful river of milk.

It is not only the wake of a ship which produces this light, since the motion of fish affords a light sufficient to distinguish their bulk and species. Sometimes a numerous shoal of these fish, when sporting in the sea, excite a kind of artificial, but a very agreeable fire. Very often a rope opposed to the motion of the waves, is sufficient to render them luminous.

If sea water is stirred in the dark, we find an infinite number of shining particles in it. If we dip a piece of linen in it, and wring it in the dark, we see the same thing, and also



perceive a number of sparks flying out of it, when we shake it after it is half dry.

When one of the sparks is formed, it lasts a long time ; and if it falls on any solid body, such as the edge of a vessel, it will continue for several hours. At Brazil the shore sometimes appears all on fire with these sparks.

The production of them depends in a great measure on the quality of the water, and, generally speaking, this light is greatest, when the sea is most foaming ; for, at sea, at a distance from land, the water is not every where equally pure.

Sometime a piece of linen, dipped in the sea, comes out all over glutinous. It is observable, that when the wake is most shining, the water is most viscid and fat. A cloth dipped in this water gives most light when it is moved.

In some parts of the sea there are parcels of matter of different colours, sometimes red and sometimes yellow, floating on its surface. It appears like the sawings of wood, and the sailors say it is the fry or spawn of the whale ; of this however, we cannot be certain.

When water is drawn out of the sea in those parts, it is found to be very viscid. The sailors also say, that in the northern seas there are large shoals of this fry, which sometimes appear quite luminous in the night time, even when they are not agitated by the motion of any ship or fish.

To prove that the water is the more luminous in proportion to its viscidness, the



following experiment has been made. A fish was caught by some sailors, which they took to be a bonite. The inside of the throat of this fish, in the night-time, appeared like a live coal ; so that without any other light, a person could have read as well as by the most luminous wake.

The throat was full of a viscid matter, with which, when a bit of wood was besmeared, it forthwith became luminous ; but as soon as the humour was dried, the light was extinguished. The external parts of several kinds of fish, when out of water, will emit a strong light by night.

## LESSON LXXVI.

### OF CULTIVATING THE SOCIAL VIRTUES.

**Y**OUTH is the proper season for cultivating the benevolent and humane affections. As a great part of thy happiness is to depend on the connections which thou wilt form with others, it is of high importance to acquire, betimes, the temper and the manners which will gain esteem from the good, and command respect from the world, though contrary to its practice in general.

Let then a strict sense of justice be a chief foundation for all thy social qualities. In thy most early intercourse, and even in thy youthful amusements, let no unfairness be found.

Engrave on thy mind that sacred rule, of “doing in all things to others, as thou wouldst wish they should do unto thee.” For this end, impress thyself with a deep sense of the original and natural equality of men.

Whatever advantages, in thy birth or estate, thou possessest, never display them with vain glory. Leave such subordinations to regulate, if necessary, the intercourse of thy more advanced years: at present it becomes thee to act amongst thy companions, as man with man.

Remember how unknown to thee are the changes of this world; and how often they, on whom ignorant and contemptuous young men once looked down with scorn, have risen to be their superiors in virtue and true greatness, in future years.

Compassion is an emotion, of which thou shouldest never be ashamed. Graceful in youth is the tear of sympathy, and the heart that melts at the tale of woe. Let not ease and self-indulgence contract thy affections, and wrap thee up in selfish enjoyments. Accustom thyself to think of the distresses of human life; of the solitary cottage, the dying parent, and the weeping orphan.

Dare not sport with pain and anxiety, in any of thy amusements, nor treat even the meanest insect with wanton cruelty; because that just and holy Being who gave us life, takes

notice of all our actions, yea, knoweth our thoughts before they are formed; of whom it is written, "Vengeance is mine, I will repay it, faith the Lord."

## LESSON LXXVII.

OF THE RESTLESS MOTION OF THE SEA,  
AND ITS EFFECTS ON THE LAND.

**I**N places where the force of the sea is not violent, or its tides rapid, the shores are generally seen to descend with a gradual declivity or slope. Over these, the waters of the tide steal by almost imperceptible degrees, covering them for a large extent, and leaving them bare on its recess.

Upon these shores the sea seldom beats with any great violence, as a large wave has not depth sufficient to float it onwards; so that here only are to be seen, gentle surges making calmly towards land, and lessening as they approach.

In others, where the sea is deep and forms strong currents, we see the land wore away until it is at last formed into astonishing bulwarks, so as to stop the further encroachments of the assailing ocean. There are others, which either have been raised by art, to oppose the sea's approaches, or from the ocean gaining ground, are threatened with imminent destruction.

The sea's being thus seen to take away land in some places, and also to give it in others, is without question, an extraordinary consideration in natural history,

In some places, it is seen to obtain the superiority, by slow and certain approaches; or to burst in at once, and overwhelm all things in undistinguished destruction: in other places, it departs from its shores, and where its waters have been known to rage, it leaves the land dry, which becomes covered with the most beautiful verdure.

The foregoing is easily confirmed by ancient and modern histories of the principal parts of the world, our own not excepted. In Yorkshire, on the eastern coast, several places that were formerly inhabited, are now under water; and at the mouth of the Humber, some hundreds of acres have been left dry, and the land cultivated.

## LESSON LXXVIII.

### ON THE USE OF CARRIAGES.

**W**ITH respect to exercise, the various machines that have been invented for every sort of work, render bodily strength of less importance than formerly: this change is useful, so far as it is favourable to the operation of the mind, without hurting bodily health.



The travelling on horseback, though a less vigorous exertion of strength than walking, is not luxury, but an healthful exercise. This cannot be said of wheel-carriages. A spring-coach, rolling along a smooth road, gives no exercise, or so little, as to be preventive of no disease. It tends to disable the body, as well as the mind.

The increase of wheel-carriages, within a century, is a remarkable proof of the growth of luxurious indolence. During the reign of James I. the English judges rode to Westminster on horseback, and probably did so for many years after his death.

Charles I. issued a proclamation, prohibiting hackney-coaches to be used in London, except by those who travel, at least, three miles out of town. At the restoration, Charles II. made his public entry into London on horseback, between his two brothers, the Dukes of York and Gloucester.

We are told by Rushworth, that in London, not above an hundred years ago, there were but twenty hackney-coaches, which did not stand in the streets, but were kept at home, till called for. He adds, that the king and council published a proclamation against them, because they raised the price of provender upon the king and higher class of people.

At present, one thousand of those coaches ply in the streets of London. The first coach with glasses, in France, was brought from

Brussels to Paris, in the year 1660, by the Prince of Conde. Sedan chairs were not known in England before the year 1634.

It remains now to remark, that cookery and coaches, as well as every other luxury, tend to destroy virtue and health; the one, by gratifying the appetites to excess, takes away every relish for virtuous improvement; the other, serving our indolence, leaves no necessity for bodily exercise: and, so in partaking of both, a man's health is ruined.

## LESSON LXXIX.

### OF THE SENSE OF PROPERTY.

**I**N the earliest ages of the world, perhaps, every man separately hunted for himself and his family. But as that way of life in itself is subject to many inconveniences, it was thought proper to carry it on in common. We find, accordingly the practice of hunting and fishing in common even amongst the wildest sort of people.

In small tribes, where the spirit of freedom is lively, or in a country thinly peopled, in proportion to its fertility, the living in common is agreeable. But in a large state, where selfishness prevails, or in any state wherein is much people, and which will, of course, require extraordinary culture, the best method

is to permit every man to shift for himself and his family.

Men wish to labour for themselves ; and they labour more ardently for themselves than for the public. The sense of property is not confined to mankind. The beavers perceive the timber they store up to be their property ; and the bees seem to have the same perception, with respect to their winter's stock of honey. Sheep know when they are in a trespass, and run to their own pasture on the first sight of a man ; monkeys do the same, when seen robbing an orchard.

Sheep and horned cattle have a sense of property, with respect to their resting place in a fold or inclosure, which every one guards against the trespass of another. I think he must be wrong, who denies that perception to rooks.

Thieves there are amongst them, as amongst men. But if one rook take a stick from another's nest, a council is held, much chattering ensues, and it ends with destroying the nest of the criminal or offender.

To man alone are furnished none but rude materials. To convert these into food and cloathing requires industry ; and if he had not a sense that the product of his labour belongs to himself, his industry would be faint. In general, it is pleasant to observe, that the sense of property is always given where it is useful.

## LESSON LXXX.

## THE HEINOUS NATURE OF AVARICE.

**T**HAT thirst of the unrenewed heart after more than is necessary, even of lawful things, is properly called covetousness ; and truly it is a reproach to any man, and especially to a religious person, that he knows not when he has enough ; when to leave off ; when to be satisfied.

That, notwithstanding one plentiful season of gain after another, he is so far from making this the cause of withdrawing from the traffics of the world, that he makes it a reason for launching further into it ; as if the more he hath, the more he may.

He therefore reneweth his appetite, like an unsatisfied glutton, and bestirs himself more than ever, that he may have his share in the scramble, while any thing is to be had : this is as if cumber, not retirement, and gain, not contentment, were the duty and comfort of a Christian.

O that this thing were better considered ! for not being so observable, nor falling under the eye of human law, as other, not greater, vices do, there is more danger, for want of that check. It is plain that most people strive not for a competency alone, but wealth. Some there are who love it strongly, and spend it



freely, or rather prodigally, when they have gotten it.

Though this is sinful, yet it is more excusable, if not used in the carrying on of horrid crimes, than to love money for money's sake; for this is one of the basest passions the mind of man can be captivated with.

See then, O ye, of the rising generation, and nip this poisonous fruit in the bud, lest ye be of the number of those who cumber the ground.

## LESSON LXXXI.

OF THE STRANGE EFFECT OF SOME VAPOURS.

**T**HE vapours that arise from the inward part of the earth to the surface, are sometimes entirely confined there: the grotto Del Cane, near Naples, is an instance of this; the evil effects of which have made that cavern so famous and so feared.

This grotto is situated near a large lake of clear and wholesome water. Nothing can exceed the beauty of the landscape which this lake affords; being surrounded with hills, covered with forests of a lively verdure, and the whole bearing a most striking appearance.

However, this region, beautiful as it appears, is almost entirely uninhabited; the few peasants, whom necessity compels to reside

there, look very ghastly, from the poisonous exhalations which arise from the earth.

The grotto lies on the side of a hill, near which a peasant lives, who keeps a number of dogs for the purpose of shewing an experiment to the curious traveller. These poor animals always seem perfectly sensible of the approach of a stranger, and endeavour to get out of the way. But they are taken and brought to the grotto, the powerful influence of which they have so often experienced.

Upon entering this place, which is a little cave, or rather hole, dug into the hill, about eight feet high and twelve feet long, the observer can see no visible marks of its pestilential vapour; except that about the height of a foot from the bottom, the wall seems to be tinged with a colour of a bluish cast, resembling that which is given by stagnant waters.

When the dog, (this poor martyr to human curiosity) is held above the mark, he does not seem to feel the smallest inconvenience; but when his head is thrust down lower, he struggles to get free for a little while; but in the space of four or five minutes he seems to lose all sensation, and is taken out seemingly without life. Being plunged into the neighbouring lake, he quickly recovers, and is permitted to run home seemingly without the least injury.

## LESSON LXXXII.

## THE GREENLAND DOG.

**T**HE savage aspect and disposition of this dog seem to bear some affinity to the rigours of the climate he inhabits.

Most of the Greenland dogs are white ; but some are spotted, and some black. They may be said rather to howl than to bark. The Greenlanders sometimes eat their flesh ; they make garments of their skins, and use them for drawing sledges. Five of these dogs, which had escaped with their harness, were found in Greenland, and brought to England a few years ago, by one of the ships employed in the fishery.

The dogs of Kamtschatka are strong, nimble, and active, and are very useful in drawing sledges, the only method of travelling in that dreary country during the winter. They travel with great expedition ; Captain King relates, that during his stay there, a courier, with dispatches, drawn by them, performed a journey of two hundred and seventy miles in less than four days.

The sledges are usually drawn by five dogs, four of them yoked two and two abreast ; the foremost acts as leader. The reins being fastened to a collar round the leading dog's neck, are of little use in directing the pack, the dri-

ver depending chiefly on their obedience to his voice, with which he animates them to proceed.

Great care and attention are consequently used in training up those for leaders, which are more valuable, according to their steadiness and docility, the sum of forty roubles, or ten pounds, being no unusual price for one of them.

The rider has a crooked stick, answering the purpose both of whip and reins : with which, by striking on the snow, he regulates the speed of the dogs, or stops them at his pleasure. When they are inattentive to their duty, he often chastises them by throwing it at them.

He discovers great dexterity in regaining his stick, which is the greatest difficulty attending his situation, for if he should happen to lose it, the dogs immediately perceive the circumstance, and seldom fail to set off at full speed, and continue to run till their strength is exhausted, or till the carriage is overturned and dashed to pieces, or hurried down a precipice.

In the winter of 1784, a dog of this kind was left by a smuggling vessel, near Boomer, on the coast of Northumberland. Finding himself deserted, he began to worry sheep ; and did so much damage, that he became the terror of the country within a circuit of above twenty miles.



We are assured, that when he caught a sheep, he bit a hole in its right side, and after eating the tallow about the kidneys, left it : several of them, thus lacerated, were found alive by the shepherds, and being taken proper care of, some of them recovered, and afterwards had lambs.

From his delicacy in this respect, the destruction he made may in some measure be conceived : as it may be supposed, that the fat of one sheep in a day would hardly satisfy his hunger. The farmers were so much alarmed by his depredations, that various means were used for his destruction.

They frequently pursued him with hounds, greyhounds, &c. but when the dogs came up with him, he laid down on his back, as if supplicating for mercy ; and in that position they never hurt him ; he therefore laid quietly, taking his rest till the hunters approached, when he made off without being followed by the hounds, till they were again excited to the pursuit, which always terminated unsuccessfully.

And it is worthy of notice, that he was one day pursued from Howick to upwards of thirty miles distance ; but returned thither, and killed sheep the same evening. His constant residence, during the day, was upon a rock on the Hough-hill, near Howick, where he had a view of four roads that approached it : and

in the spring of 1785, after many fruitless attempts, he was at last shot there.

## LESSON LXXXIII.

### OF WATER-SPOUTS.

**T**HESE spouts are very common in hot climates, and but seldom in England. They extend from indeterminate heights in the air, down into the sea. Tournefort's account of the last of three, seen by him in the Mediterranean Sea, is thus described : " In the beginning, they were all about the thickness of one's finger, except at the top, where they were broader.

Shortly after two of them disappeared ; the third one increased considerably, and its canal, which was at first so small, soon became as thick as a man's arm, then as his leg, and at last, thicker than his whole body.

We saw distinctly through this clear body, the water, which rose up with a winding motion, and it sometimes diminished a little of its thickness, and again increased to the same ; sometimes widening at top, and sometimes at bottom ; much resembling a gut filled with water, pressed with the fingers, to make the fluid rise or fall ; and I am almost convinced, that this alteration in the spout was caused by the wind, which pressed the cloud and forced it to give up its contents.

After some time its bulk was so decreased, as to be no thicker than a man's arm again ; and thus swelling and diminishing, it at last became very small. In the end, I observed the sea, which was raised about it, to resume its level by degrees, and that end of the spout, which touched it, to become so small, as if it had been tied round with a cord ; and this continued till the light, striking through the cloud, took away the view.

I still, however, continued to look, expecting that its parts would join again, as I had before seen in one of the others, in which the spout was more than once broken, and yet again came together ; but I was disappointed, for the spout appeared no more."

These spouts are extremely dangerous to ships at sea, when they happen too near them ; for if a vessel were to strike one of them, it would instantly break, and either greatly damage or sink it to the bottom.

## LESSON LXXXIV.

### OF CAVES AND GROTTOS.

**I**N surveying the subterranean wonders of the globe, besides those fissures or cracks, which descend perpendicularly, we frequently find others that descend but a little way, and then spread themselves to a great extent below the surface. Many of these caverns, it

must be confessed, may be the production of human art and industry ; retreats made to protect the oppressed, or shelter the spoiler.

The famous labyrinth of Candia, for instance, is supposed to be entirely the work of art. Tournefort, who saw it in his travels, assures us, that it bears the impresson of human industry, and that great pains have been bestowed upon its formation.

The stone-quarry of Maestricht is evidently made by labour : carts enter in at its mouth and load within, then return and discharge their freight into boats, which lie on the brink of the river Maese.

This quarry is so large, that forty-thousand people may take shelter in it ; and it in general serves for this purpose, when armies march that way ; becoming then an impregnable retreat to the people who live thereabout.

This cavern is very beautiful when lighted ; for there are thousands of square pillars, in large level walks, about twenty feet high, and all wrought with much neatness and regularity.

In this vast grotto, there is very little rubbish, which shows both the goodness of the stone, and the carefulness of the workmen. To add to its beauty, there are, in various parts of it, little pools of water, for the convenience of men and cattle.

It is remarkable also, that no droppings are seen to fall from the roof, nor are the walks



at all wet under foot, except in cases of great rains, where the water gets in by the air-shafts. The salt-mines in Poland are still more spacious. There are, in various parts of the world such places, that have been made for different uses.

Let it suffice to observe, that those caverns, whose size is far beyond the power of man to effect, are the pure operations of nature, and are more in number than the others in general, in every country; of which only I should have treated, but that time has made some, which were formed by art, to counterfeit them, and I found it necessary to make the distinction.

## LESSON LXXXV.

### THE POLAR, OR GREAT WHITE BEAR.

**I**T inhabits only the coldest parts of the globe, and has been found about latitude eighty, as far as navigators have penetrated northwards. These inhospitable regions seem adapted to its fullen nature.

It has been seldom seen farther south than Newfoundland; but abounds chiefly on the shores of Hudson's Bay, Greenland, and Spitzbergen, on one side; and those of Nova Zembla, on the other.

It has been sometimes found in the intermediate countries of Norway and Iceland; but

such as have appeared in those parts, have always been driven thither upon floating cakes of ice, so that those countries are only acquainted with them by accident.

During summer, they take up their residence on large islands of ice, and frequently pass from one to another. They swim well, and can go to the distance of six or seven leagues: they likewise dive, but do not continue long under water.

When the pieces of ice are detached by strong winds or currents, the bears allow themselves to be carried along with them; and as they cannot regain the land, or abandon the ice on which they are embarked, they often perish in the open sea.

Those which arrive with the ice, on the coasts of Iceland or Norway, are almost famished with hunger, from the length of their voyage, and are extremely voracious.

A few years since, the crew of a boat belonging to a ship in the whale fishery, shot at a bear at a short distance and wounded it; the animal immediately set up the most dreadful yell, and ran along the ice towards the boat.

Before he reached it, a second shot was fired and hit him. This served to increase his fury; he presently swam to the boat, and in attempting to get on board, reached his fore foot upon the gunnel, but one of the crew having a hatchet, cut it off.

The animal, however, still continued to

swim after them, till they arrived at the ship, and several shots were fired at him, which also took effect : but on reaching the ship, he immediately ascended the deck, and the crew having fled into the shrouds, it was pursuing them thither, when a shot from one of them laid him dead upon the deck.

Its flesh is white, and is said to taste like mutton ; the fat is melted for train oil, that of the feet for medicine. Their fondness for their offspring is so great, that they will die rather than desert them. Wounds serve only to make their attachment more violent ; they embrace their cubs to the last, and bemoan them with the most piteous cries.

They feed on fish, seals, and the carcases of whales. Allured by the scent of the seal's flesh, they often break into the huts of the Greenlanders.

## LESSON LXXXVI.

### OF HUMILITY IN OUR ATTAINMENTS.

**E**VERY person of good capacity, naturally desires increase in knowledge ; but what doth knowledge profit without the fear of the Lord ? Better is the humble peasant, that serveth God, than the proud philosopher, who, destitute of the knowledge of himself, can describe the course of the planets.

He that truly knows himself, becomes vile

in his own eyes, and has no delight in the praise of man. If I knew all that the world contains, and had not charity, what would it avail me in the sight of God, who will judge me according to my deeds ? Rest from an inordinate desire of knowledge, for it is subject to much perplexity and delusion.

Learned men are fond of the notice of the world, and desire to be accounted wise : but there are many things, the knowledge of which has no tendency to promote the divine life ; and it is, surely, a proof of folly, to devote ourselves wholly to that, with which our supreme good has no connection.

The heart is not to be satisfied with a multitude of words, but a holy life is a continual feast, and a pure conscience, the foundation of a firm and immoveable confidence in the Almighty. The more thou knowest, and the better thou understandest, the more severe will be thy condemnation, unless thy life be proportionably more holy and useful.

Be not therefore exalted for uncommon skill in any art or science, but let thy knowledge, if superior, make thee the more fearful and more watchful over thyself.

If thou wouldst learn and know that which is truly useful, love to be unknown as to thy abilities, and to be held in no estimation ; for the highest and most profitable learning is, the knowledge and contempt of ourselves, and to have no opinion of our own merit ; and al-



ways to think well and highly of the good in others, is an evidence of true wisdom and perfection. Therefore, though all men are frail, thou shouldst count none more so than thyself.

## LESSON LXXXVII.

### THE ADVANTAGE OF CONFESSING A FAULT.

A RESPECTABLE widow had several children; she loved them tenderly, was very indulgent to them, and took the utmost pains on all occasions to convince them of the necessity and advantage of acting according to the rules she had given them for their behaviour.

Above all other things she had taught them the strictest love of truth, and abhorrence of falsehood, and was so careful to give them a good example in this respect as well as in others, that although she passed the principal part of her time amongst them, they never observed her to deviate from truth in the smallest degree.

They loved their mother entirely, and relied with full confidence on every thing she said. If she promised them a favour, they did not tease her to enjoy it, as many children do, for they were assured, that she would never forget to perform what she had promised. In like manner, if they did wrong, or were

refused any thing they asked for, they knew it was in vain to endeavour to persuade her to alter a resolution she had once made.

This firm conduct had several advantages ; it saved a great deal of trouble, prevented many altercations, and had an excellent effect on the minds of the children. They were, by this means, not only used to speak the truth without faltering, but felt great uneasiness, if they were ever tempted to swerve from it.

I cannot help relating a remarkable instance which once happened in this family. Little Arthur, a boy about six years old, was one of these happy children, and, in general, as good as any amongst them ; but the best are liable sometimes to be off their guard.

One afternoon, as they were at play, Arthur was observed to be out of spirits, which was the more extraordinary, as he was a very lively child: many enquiries were presently made whether he was ill ; he replied, that he was very well ; but, still it was easy to see that he did not enjoy himself as usual ; he spoke little, appeared not to hear what was said to him, and many a sigh privately escaped him: the penetrating eye of his affectionate mother, who delighted in seeing her children happy, observed his unusual dejection, and was certain there was some hidden cause for it, but thought it better to take but little notice of it at present.

The time came for the children to retire to rest, they took leave, and went to bed with-

out any discovery being made. About an hour after they had left the parlour, the maid came down to tell her mistress, that she was uneasy about Arthur, for that he had been very restless, ever since he had been in bed, that she could hear him sob under the clothes, and that he had desired to request his dear mother to come to him, as he could not go to sleep till he had told her something that had made him very unhappy.

Alarmed at this intelligence, she hastened to his bed-side, when the noble-minded little fellow, putting both arms round her neck, burst into tears, and said, dear mother, forgive me, I have been exceedingly naughty to day; I have told a falsehood, and have concealed it from thee; I was at play with my cousins at marbles, and got the game through a mistake, which they did not observe; I was so pleased at being conqueror, I had not courage to shew them their error.

I have been very wretched ever since, and am afraid to go to sleep, lest that Heavenly Father, thou so often tells me of, should be angry with me; thou sayest that he knows every thing, and watches every action children do: how shall I prevail with him to forgive me?

My child, replied his mother, he is ever ready to forgive those who are sincerely sorry for their faults, and take a resolution to amend. It is, indeed, impossible to conceal our most private thoughts from his knowledge;

but he is equally disposed to observe a desire in our minds to return to our duty, as he is to mark our departure from it.

I have frequently told thee, that he is ever ready to listen to the prayers of children, and to teach them, by the influence of his Spirit on their minds, what they should do ; pray to him for forgiveness for this fault, and remember never to commit the like again, lest thou offend him more by a repetition of it, than by the first offence.

Arthur reflected seriously on the advice his mother had given him, and having addressed himself with great simplicity and in the best manner he was able to that gracious Being, who is ever willing to receive the petitions of the sincere ; he fell into a composed sleep, and awoke the next morning, happy and cheerful, with a mind undisturbed by painful reflections on past misconduct.

## LESSON LXXXVIII.

### USEFUL AMUSEMENT.

AS I was lately spending an evening at a friend's house in the country, who has a numerous family, I was much pleased at seeing a group of little girls sitting round a large table, busily employed in needle-work ; by the cheerfulness of their countenances and assiduity in their occupation, I guessed they



were performing some voluntary task, and enquired whether they were making their dolls new suits after the present fashion, or whether the baby-house was to be furnished anew according to the change of season.

They smiled at my enquiry, and the eldest of the company replied, that their engagement was of quite a different nature, they were making cloaths for the poor; that they had long been accustomed, when they had performed their lessons for the day in a manner that met with the approbation of their governesses, to be indulged with coarse cloth suitable for the purpose, that she instructed them how to cut it out, and they made up different things according to their choice.

Sometimes they made a complete dress for an infant; one selected the cap for her share, another a little shirt, a third a printed cotton gown, and a fourth a flannel waistcoat; when the whole suite was finished, it was granted as a peculiar reward to any one of them, who had distinguished herself by a virtuous action, to visit the neighbouring cottages, and find some poor helpless babe, who stood in need of such a gift.

This peculiar method of encouraging them, when they acted properly, met with my decided approbation, as it served many beneficial purposes, it habituated them to spend even their hours of amusement in an useful manner, and acquainted them with the wants of their

fellow creatures in an inferior line of life, of which too many young persons are nearly ignorant, besides the advantage of learning how to cut out and make every article of dress.

It appears to me that this hint may be improved upon ; if new cloth be thought too expensive in some families, old may be spared for the purpose ; nay, small slopings of printed linen joined together in patch-work might exercise the ingenuity of little girls, and would not look ugly in a poor child's gown or cradle quilt ; benevolence, and a kind disposition, soon show themselves in the minds of children ; let them as early as possible be used to spare a little of their pocket money to alleviate the distresses of children of their own age.

But to return to my friend's family. The picture of domestic harmony and sisterly affection, which their general conduct displayed, delighted me much during my stay with them ; the sound of discord and quarrelling was unheard, each seemed desirous to contribute her share to the peace of the whole, by the gentleness and affection of her behaviour. It will give me sincere pleasure, if this example be followed by any little girl who reads it, and especially if it accidentally falls into the hands of one, who has unhappily been guilty of a reverse of conduct, and she should be by this means reclaimed.

## LESSON LXXXIX.

## OF THE NATURAL BRIDGE IN VIRGINIA.

**I**T is on the ascent of a hill, which seems to have been cloven through its length by some great convulsion. The fissure, just at the bridge, is, by some admeasurements, 270 feet deep, by others only 205. It is about 45 feet wide at the bottom, and 90 feet at the top; this of course determines the length of the bridge, and its height from the water. Its breadth in the middle, is about 60 feet, but more at the ends, and the thickness of the mass, at the summit of the arch, about 40 feet. A part of this thickness is constituted by a coat of earth, which gives growth to many large trees. The residue, with the hill on both sides, is one solid rock of lime-stone. —The arch approaches the semi-elliptical form; but the larger axis of the ellipsis, which would be the cord of the arch, is many times longer than the transverse. Though the sides of this bridge are provided in some parts with a parapet of fixed rocks, yet few men have resolution to walk to them, and look over into the abyss. You involuntarily fall on your hands and feet, creep to the parapet, and peep over it. Looking down from this height about a minute, gave me a violent head-ach. If the view from the top be

painful and intolerable, that from below is delightful in an equal extreme. It is impossible for the emotions arising from the sublime, to be felt beyond what they are here : so beautiful an arch, so elevated, so light, and springing as it were up to heaven ! the rapture of the spectator is really indescribable ! The fissure continuing narrow, deep, and streight, for a considerable distance above and below the bridge, opens a short but very pleasing view of the North mountain on one side, and Blue ridge on the other, at the distance each of them of about five miles. This bridge is in the county of Rockbridge, to which it has given name, and affords a public and commodious passage over a valley, which cannot be crossed elsewhere for a considerable distance. The stream passing under it is called Cedar-creek. It is a water- of James' river, and sufficient in the driest seasons to turn a grist-mill, though its fountain is not more than two miles above.

## LESSON XC.

### OF THE RAT.

**T**HESE animals frequently produce from fifteen to thirty at a time ; and usually bring forth three times a year. This great increase would quickly be found to over-run the whole country, and render our assiduity



to destroy them fruitless, were it not, happily for us, that they eat and destroy each other. The same insatiable appetite that impels them to indiscriminate carnage, also incites the strongest to devour the weakest, even of their own kind. The large male rat generally keeps in a hole by itself, and is as dreaded by its own species, as the most formidable enemies. In this manner, the number of these vermin is kept within due bounds ; and when their increase becomes injurious to us, it is repressed by their own rapacity.

But beside their own enmities among each other, all the stronger carnivorous quadrupeds have natural antipathies against them. The dog, though he detests their flesh, yet openly declares his alacrity to pursue them ; and attacks them with great animosity. Such as are trained up to killing these vermin, dispatch them often with a single squeeze : but those dogs that show any hesitation, are sure to come off but indifferently ; for the rat always takes the advantage of a moment's delay, and, instead of waiting for the attack, becomes the aggressor, seizing its pursuer by the lip, and inflicting a very painful and dangerous wound. From the inflammation, and other angry symptoms that attend this animal's bite, some have been led to think that it was in some measure venomous ; but it is likely that the difficulty of the wound's healing, arises merely from its being deep

and lacerated by the teeth, and is rather a consequence of the figure of the instruments that inflict it, than any venom they may be supposed to possess.

The cat is another formidable enemy of this kind; and yet the generality of our cats neither care to attack it, nor to feed upon it when killed. The cat is a more prudent hunter than the dog, and will not be at the pains to take or combat with an enemy that is not likely to repay her time and danger. Some cats, however, will pursue and take the rat; though often not without an obstinate resistance. If hungry also, the cat will sometimes eat the head; but in general, she is merely content with her victory.

A foe much more dangerous to these vermin is the weasel. This animal pursues them with avidity; and being pretty nearly of their own size, follows them into their holes, where a desperate combat ensues. The strength of each is pretty near equal; but the arms are very different. The rat, furnished with four long tusks at the extremity of its jaw, rather snaps than bites; but the weasel, where it once fastens, holds, and continuing also to suck the blood at the same time, weakens its antagonist, and always obtains the victory. Mankind have contrived several other methods of destroying these noxious intruders; ferrets, traps, and particularly poison: but of all other poisons, I am

told that the nux vomica ground and mixed with meal, is the most certain, as it is the least dangerous.

To this species I will subjoin as a variety, the black rat, greatly resembling the former in figure, but very distinct in nature, as appears, from their mutual antipathy. This animal was formerly as mischievous as it was common; but at present it is almost utterly extirpated by the great rat, one malady often expelling another. It is become so scarce, that I do not remember ever to have seen one. It is said to be possessed of all the voracious and unnatural appetites of the former; though, as it is less, they may probably be less noxious. Its length is about seven inches; and the tail is near eight inches long. The colour of the body is of a deep iron grey, bordering upon black, except the belly, which is of a dirty cinereous hue. They have propagated in America in great numbers, being originally introduced from Europe; and as they seem to keep their ground wherever they get footing, they are now become the most noxious animals in that part of the world.

To this also, we may subjoin the black water rat, about the same size with the latter, with a larger head, a blunter nose, less eyes, and shorter ears, and the tip of its tail a little white. It was supposed by Ray to be web-footed; but this has been found to be a mis-

take, its toes pretty much resembling those of its kind. It never frequents houses; but it is usually found on the banks of rivers, ditches and ponds, where it burrows and breeds. It feeds on fish, frogs, and insects; and in some countries, it is ate on fasting days.

## LESSON XCI.

### THE MOUSE.

**A**N animal equally mischievous, and equally well known with the former, is the mouse. Timid, cautious and active, all its dispositions are similar to those of the rat, except with fewer powers of doing mischief. Fearful by nature, but familiar from necessity, it attends upon mankind, and comes an unbidden guest to his most delicate entertainments. Fear and necessity seem to regulate all its motions; it never leaves its hole but to seek provision, and seldom ventures above a few paces from home. Different from the rat, it does not go from one house to another, unless it be forced; and, as it is more easily satisfied, it does much less mischief.

Almost all animals are tamed more difficultly in proportion to the cowardice of their natures. The truly bold and courageous easily become familiar, but those that are always fearful are ever suspicious. The mouse



being the most feeble, and consequently the most timid of all quadrupeds, except the Guinea-pig, is never rendered thoroughly familiar; and, even though fed in a cage, retains its natural apprehensions. In fact, it is to these alone that it owes its security. No animal has more enemies, and few so incapable of resistance. The owl, the cat, the snake, the hawk, the weasel, and the rat itself, destroy this species by millions, and it only subsists by its amazing fecundity.

The mouse brings forth at all seasons, and several times in a year. Its usual number is from six to ten. These, in less than a fortnight, are strong enough to run about and shift for themselves. They are chiefly found in farmers' yards and among their corn, but are seldom in those ricks that are much infested with rats. They generally choose the south-west side of the rick, from whence most rain is expected: and from thence they often, of an evening, venture forth to drink the little drops either of rain or dew that hang at the extremities of the straw. Aristotle gives us an idea of their prodigious fecundity, by assuring us, that, having put a mouse with young into a vessel of corn, in some time after, he found a hundred and twenty mice, all sprung from one original. The early growth of this animal implies also the short duration of its life, which seldom lasts above two or three years. This species is very

much diffused, being found in almost all parts of the ancient continent, and having been exported to the new. They are animals that, while they fear human society, closely attend it; and, although enemies to man, are never found but near those places where he has fixed his habitation. Numberless ways have been found for destroying them; and Gesner has minutely described the variety of traps by which they are taken. Our society for the encouragement of arts and manufactures proposed a reward for the most ingenious contrivance for that purpose; and I observed almost every candidate passing off descriptions as inventions of his own. I thought it was cruel to detect the plagiarism, or frustrate the humble ambition of those who would be thought the inventors of a mouse-trap.

## LESSON XCII.

### OF THE DEER.

THE stag is one of those innocent and peaceable animals that seems made to embellish the forest, and animate the solitudes of nature. The easy elegance of his form, the lightness of his motions, those large branches that seem made rather for the ornament of his head than its defence, the size, the strength, and the swiftness of this beautiful creature, all sufficiently rank him among

the first of the quadrupeds, among the most noted objects of human curiosity.

The stag, or hart, whose female is called a *hind*, and the young a *calf*, differs in size and in horns from a fallow deer. He is much larger, and his horns are round; whereas, in the fallow kind, they are broad and palmated. By these the animal's age is known. The first year, the stag has no horns, but a horny excrescence, which is short, rough, and covered with a thin hairy skin. The next year the horns are single and straight; the third year they have two antlers, three the fourth, four the fifth, and five the sixth; this number is not always certain, for sometimes there are more, and often less. When arrived at the sixth year, the antlers do not always increase; and, although the number may amount to six or seven on each side, yet the animal's age is then estimated rather from the size of the antlers, and the thickness of the branch which sustains them, than from their variety.

These horns, large as they seem, are, notwithstanding, shed every year, and new ones come in their place. The old horns are of a firm, solid texture, and usually employed in making handles for knives and other domestic utensils. But, while young, nothing can be more soft, or tender; and the animal, as if conscious of his own imbecility, at those times, instantly, upon shedding his former

horns, retires from the rest of his fellows, and hides himself in solitudes and thickets, never venturing out to pasture, except by night. During this time, which most usually happens in the spring, the new horns are very painful, and have a quick sensibility of any external impression. The flies also are extremely troublesome to him. When the old horn is fallen off, the new does not begin immediately to appear; but the bones of the skull are seen covered only with a transparent periosseum, or skin, which, as anatomists teach us, covers the bones of all animals. After a short time, however, this skin begins to swell, and to form a soft tumour, which contains a great deal of blood, and which begins to be covered with a downy substance, that has the feel of velvet, and appears nearly of the same colour with the rest of the animal's hair. This tumour every day buds forward from the point, like the graft of a tree; and, rising by degrees from the head, shoots out the antlers on either side, so that, in a few days, in proportion as the animal is in condition, the whole head is completed. However, as was said above, in the beginning, its consistence is very soft, and has a sort of bark, which is no more than a continuation of the integument of the skull. It is velvety and downy, and every where furnished with blood-vessels, that supply the growing horns with nourishment. As they creep



along the sides of the branches, the print is marked over the whole surface; and the larger the blood-vessels, the deeper these marks are found to be; from hence arises the inequality of the surface of the deer's horns; which, as we see, are furrowed all along the sides, the impressions diminishing towards the point, where the substance is as smooth and as solid as ivory. But it ought to be observed, that this substance, of which the horns are composed, begins to harden at the bottom, while the upper part remains soft, and still continues growing; from whence it appears that the horns grow differently in deer from those of sheep or cows; in which they are always seen to increase from the bottom. However, when the whole head has received its full growth, the extremities then begin to acquire their solidity; the velvet covering, or bark, with its blood-vessels, dry up, and then begin to fall; and this the animal hastens, by rubbing its antlers against every tree it meets. In this manner, the whole external surface being stripped off by degrees, at length the whole head acquires its complete hardness, expansion, and beauty.

It would be a vain task to enquire into the cause of the animal production of these horns; it is sufficient to observe, that if a stag be castrated when its horns are fallen off, they will never grow again: and, on the contrary, if the same operation is performed when they

are on, they will never fall off. The increase of their provision also tends to facilitate the growth and expansion of the horns ; and Mr. Buffon thinks it possible to retard their growth entirely by greatly retrenching their food. As a proof of this, nothing can be more obvious than the difference between a stag-bred in fertile pastures and undisturbed by the hunter, and one often pursued, and ill-nourished. The former has his head expanded, his antlers numerous, and the branches thick : the latter has but few antlers, the traces of the blood vessels upon them are but slight, and the expansion but little. The beauty and size of their horns, therefore, mark their strength and their vigour ; such of them as are sickly, or have been wounded, never shooting out that magnificent profusion so much admired in this animal. Thus, the horns may, in every respect, be resembled to a vegetable substance grafted upon the head of an animal. Like a vegetable, they grow from the extremities ; like a vegetable, they are for a while covered with a bark that nourishes them : like a vegetable, they have their annual production and decay : and a strong imagination might suppose that the leafy productions on which the animal feeds, go once more to vegetate in his horns.

The stag is usually a twelvemonth old before the horns begin to appear, and then a single branch is all that is seen for the year

ensuing. About the beginning of spring, all of this kind are seen to shed their horns, which fall off of themselves; though sometimes the animal assists the efforts of nature by rubbing them against a tree. It seldom happens that the branches on both sides fall off at the same time, there often being two or three days between the dropping of the one and the other. The old stags usually shed their horns first; which generally happens towards the latter end of February, or the beginning of March. Those of the second head, namely, such as are between five and six years old, shed their horns about the middle, or latter end of March; those still younger, in the month of April; and the youngest of all, not till the middle, or the latter end of May; they generally shed them in pools of water, whither they retire from the heat; and this has given rise to the opinion of their always hiding their horns. These rules, though true in general, are yet subject to many variations; and universally it is known that a severe winter retards the shedding of their horns.

The horns of the stag generally increase in thickness and in height from the second year of its age to the eighth. In this state of perfection they continue during the vigour of life; but, as the animal grows old, the horns feel the impressions of age, and shrink like the rest of the body. No branch bears more than twenty or twenty-two antlers, even in

the highest state of vigour; and the number is subject to great variety; for it happens that the stag at one year has either less or more than the year preceding, in proportion to the goodness of his pasture, or the continuance of his security, as these animals seldom thrive when often roused by the hunters. The horns are also found to partake of the nature of the soil: in the more fertile pastures they are large and tender; on the contrary, in the barren soil, they are hard, stunted, and brittle.

As soon as the stags have shed their horns, they separate from each other, and seek the plainer parts of the country, remote from every other animal, which they are utterly unable to oppose. They then walk with their heads sloping down, to keep their horns from striking against the branches of the trees above. In this state of imbecility, they continue near three months before their heads have acquired their full growth and solidity; and then, by rubbing them against the branches of every thicket, they at length clear them of the skin which had contributed to their growth and nourishment. It is said by some, that the horn takes the colour of the sap of the tree against which it is rubbed; and that some thus become red, when rubbed against the heath; and others brown, by rubbing against the oak; this, however, is a mistake, since stags kept in parks



where there are no trees, have a variety in the colour of their horns, which can be ascribed to nothing but nature.

## LESSON XCIII.

### OF THE DOG.

**A**NIMALS of the dog kind want some of the advantages of the cat kind, and yet are possessed of others in which the latter are deficient. Upon observing their claws, it will easily be perceived that they cannot, like cats, pursue their prey up the sides of a tree, and continue the chase among the branches; their unmanageable claws cannot stick in the bark, and thus support the body up along the trunk, as we see the cat very easily perform: whenever, therefore, their prey flies up the tree from them, they can only follow it with their eyes, or watch its motions till hunger again brings it to the ground. For this reason, the proper prey of the dog kind, are only those animals that, like themselves, are unfitted for climbing; the hare, the rabbit, the gazelle, or the roebuck.

As they are, in this respect, inferior to the cat, so they exceed it in the sense of smelling; by which alone they pursue their prey with certainty of success, wind it through all its mazes, and tire it down by perseverance. It

often happens, however, in the savage state, that their prey is either too much diminished, or too wary to serve for a sufficient supply. In this case, when driven to an extremity, all the dog kinds can live, for some time, upon fruits and vegetables, which, if they do not please the appetite, at least serve to appease their hunger.

Of all this tribe, the dog has every reason to claim the preference, being the most intelligent of all known quadrupeds, and the acknowledged friend of mankind. The dog, independent of the beauty of his form, his vivacity, force and swiftness, is possessed of all those internal qualifications that can conciliate the affections of man, and make the tyrant a protector. A natural share of courage, an angry and ferocious disposition, renders the dog, in its savage state, a formidable enemy to all other animals: but these readily give way to very different qualities in the domestic dog, whose only ambition seems the desire to please; he is seen to come crouching along to lay his force, his courage, and all his useful talents, at the feet of his master; he waits his orders, to which he pays implicit obedience; he consults his looks, and a single glance is sufficient to put him in motion; he is more faithful even than the most boasted among men; he is constant in his affections, friendly without interest, and grateful for the slightest favours; much more

mindful of benefits received, than injuries offered ; he is not driven off by unkindness ; he still continues humble, submissive and imploring ; his only hope to be serviceable, his only terror to displease ; he licks the hand that has been just lifted to strike him, and at last disarms resentment by submissive perseverance.

More docile than man, more obedient than any other animal, he is not only instructed in a short time, but he also conforms to the dispositions and the manners of those who command him. He takes his tone from the house he inhabits ; like the rest of the domestics, he is disdainful among the great, and churlish among clowns. Always assiduous in serving his master, and only a friend to his friends, he is indifferent to all the rest, and declares himself openly against such as seem to be dependant like himself. He knows a beggar by his clothes, by his voice, or gestures, and forbids his approach. When at night the guard of the house is committed to his care, he seems proud of the charge ; he continues a watchful sentinel, he goes his rounds, scents strangers at a distance, and gives them warning of his being upon duty. If they attempt to break in upon his territories, he becomes more fierce, flies at them, threatens, fights, and either conquers alone, or alarms those who have most interest in coming to his assistance ; however, when he

has conquered, he quietly repofes upon the fpoil, and abftains from what he has deterred others from abufing ; giving thus at once a leffon of courage, temperance and fidelity.

## LESSON XCIV.

### YOUTHFUL EXCESS.

**P**OLEMO, an Athenian youth, was of fo wretched and depraved a caft, that he not only delighted in vice, but gloried in the infamy of it. Returning from a debauch one morning after fun-rife, and feeing the gate of Xenocrates the philofopher open, filled with wine as he was, befmeared with ointments, a garland on his head, and clad in a loofe and transparent robe, he entered the fchool, which at that early hour was thronged with a number of grave and learned men ; and, not content with fo indecent an entrance, he fat down among them, on purpofe to affront their eloquence and fobriety, and oppofe their prudent precepts by his drunken follies. His coming had occafioned all who were prefent to be angry : only Xenocrates himfelf was unmoved ; and retaining the fame gravity of countenance, and difmiffing his prefent theme of difcourfe, he began a difquifition on modefty and temperance, which he represented in fuch lively colours before the young libertine, that Polemo, being much



affected, first laid aside the crown from his head, then drew his arm within his cloak, changed the festival merriment that appeared in his face to seriousness and anxiety, and at last, through the whole course of his life, cast off all his luxury and intemperance. Thus, by a single judicious and well-adapted oration, the young man received so complete a cure, that, from being one of the most licentious of his time, he became one of the greatest philosophers and best men in Athens.

## LESSON XCV.

### WISDOM.

**C**OUNT Oxenstiern, the Chancellor of Sweden, was a person of the first quality, rank, and abilities, in his own country, and whose care and success, not only in the chief ministry of affairs there, but in the greatest negotiations of Europe, during his time, rendered him no less considerable abroad. After all his knowledge and honours, being visited in his retreat from public business by Commissioner Whitelocke, our ambassador to Queen Christina, at the close of their conversation, he said to the ambassador, "I, Sir, have seen much, and enjoyed much of this world; but I never knew how to live till now. I thank my good God, who has gi-

ven me time to know him, and likewise myself. All the comfort I take, and which is more than the whole world can give, is the knowledge of God's love in my heart, and the reading of this blessed book, (laying his hand on the bible.) You are now, Sir, (continued he,) in the prime of your age and vigour, and in great favour and business; but this will all leave you, and you will one day better understand and relish what I say to you. Then you will find that there is more wisdom, truth, comfort, and pleasure, in retiring and turning your heart from the world in the good spirit of God, and in reading his sacred word, than in all the courts and all the favours of princes."

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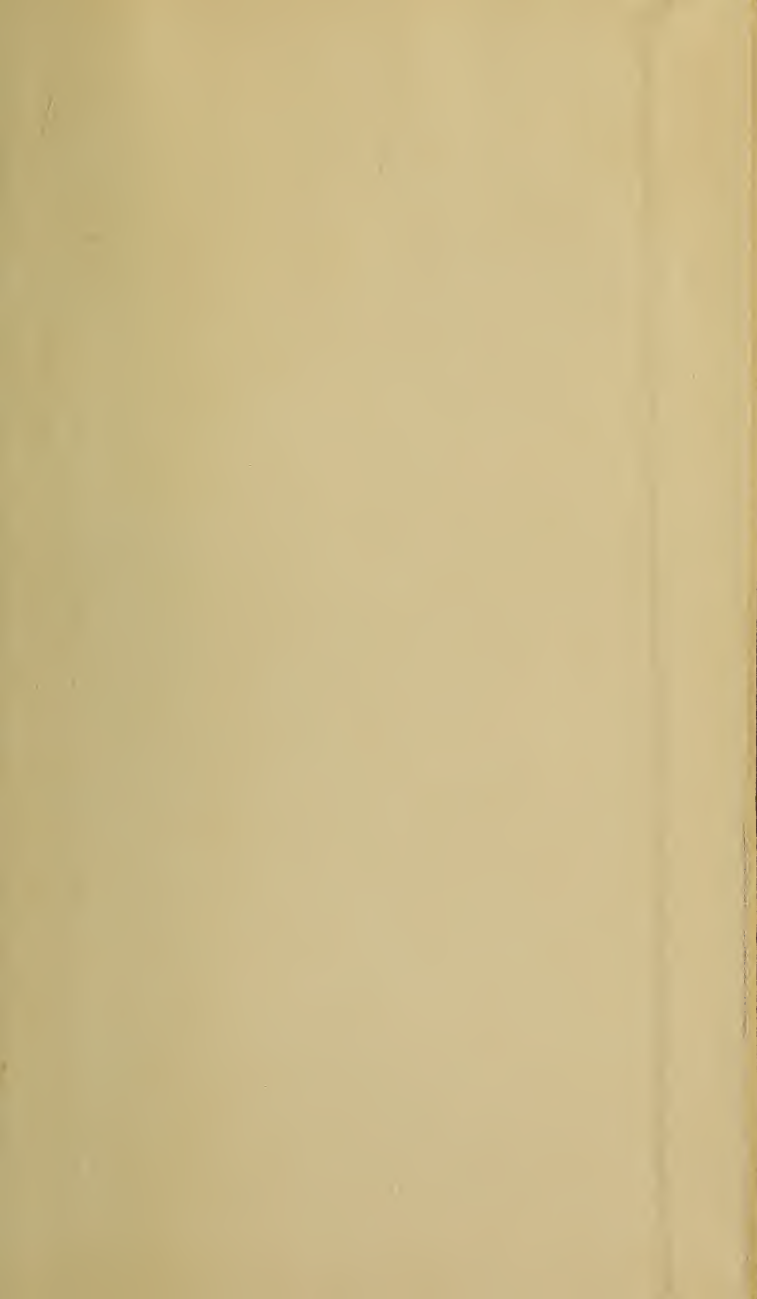
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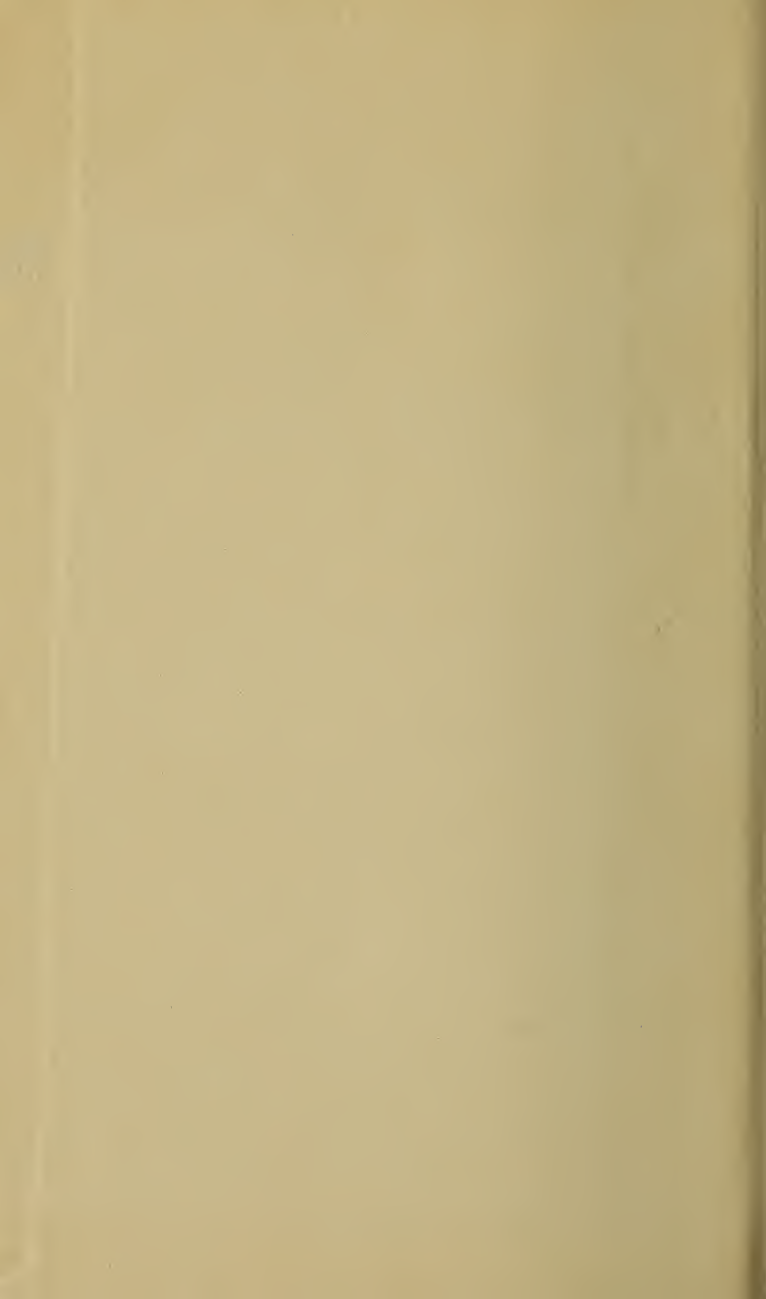
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